

MOODY BIBLE INSTITUTE

MONTHLY

April 1929

APRIL'S CHARMs

By William H. Davies

When April scatters coins of primrose go'd
Among the copper leaves in thickets old,
And singing skylarks from the meadows rise,
To twinkle like black stars in sunny skies;

When I can hear the small woodpecker ring
Time on a tree for all the birds that sing;
And hear the pleasant cuckoo, loud and long—
The simple bird that thinks two notes a song;

When I can hear the woodland brook, that could
Not drown a babe, with all his threatening mood,
Upon whose banks the violets make their home,
And 'et a few small strawberry blossoms come;

When I go forth on such a pleasant day,
One breath outdoors takes all my care away,
It goes like heavy smoke, when flames take hold
Of wood that's green and fill a grate with gold



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Moody Bible Institute Monthly

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EDITORIAL NOTES

By their fruits ye shall know them.—Matthew 7:16 (R. V.).

A Moody Institute graduate who subsequently entered college, observed a great difference between his teachers there and those under whom he sat in the Cut from the Moody Institute, and it finally brought him to a place of great uneasiness. For about six weeks he scarcely had a full night's rest "worrying and praying," as he expressed it.

One day after some "hard jolts," he went to his room in great distress of mind, crying out "if God would only send an angel and tell me which was right, Moody or college, I would gladly stand there." In that state of mind he fell asleep, but soon was wide awake again hearing, as he thought, a loud voice speaking the words quoted above from Christ's Sermon on the Mount, "By their fruits ye shall know them."

Immediately his thought turned to a large missionary tablet extending across the west hall of the main entrance of the Original Building of the Institute, containing the names of more than one thousand students now on the foreign field. At once his mind was at rest. He made no further comparisons between the college and the Institute, and the "surprises" which the college teachers had to bring to him had lost their disturbing influence.

To him the seven words of Scripture were a voice from heaven, satisfying his heart, and in writing of his experience, he said, "I praise God for the Moody Bible Institute and for all it has meant to me."

* * *

Whatever you do, fail not to read Mr. Clarke's missionary address entitled, "Stirring Evidences of the Holy Spirit's Power." Mr. Clarke's field

A Missionary Issue of labor is the territory hallowed by the memory of David Livingstone, and he is successor to Dan Crawford, of *Thinking Black* fame. The address was one of those given at the Founder's Week Conference in the Moody Bible Institute last February. It will set your heart afame!

Another important missionary contribution in this issue is the article entitled, "Church Union in China," the appealing interest of which lies in the fact that the conflict now being waged in China between liberalism and conservatism is in reality a part of the conflict here at home. It is an American conflict though fought on foreign territory. But the most serious aspect of the question is that the fate of the emerging Chinese

church is at stake. While some aspects of the present situation are of particular concern to Presbyterians, the whole question is of profound interest to all missionary agencies operating in China and makes a demand for prayer on all of us.

The briefer missionary articles following these longer ones have their own interest also, to say nothing of what Dr. Hockman has stored up in our regular Missionary Department.

If space permitted, we would like to speak of contributions other than those on missionary subjects which this issue contains, but we prophesy that our readers will find it one of the most interesting and stirring of the year.

* * *

Recently we read an eloquent missionary appeal, eloquent that is, so far as the words went. But it suggested a building of beautiful design erected on a morass.

The True Missionary Appeal It was a sermon in a supposedly orthodox church, and the preacher told his hearers that "the old appeal in favor of foreign missions so powerfully employed when some of us were children, can no longer be sustained."

Pray, what was that appeal? It was this, he said, "the infamous conception that the so-called heathen nations were passing to perdition by the million simply because they did not believe in a Christ of whom they had never heard!"

He called that "a caricature of the Almighty," and such would it be if it were true, but it is not true. Moreover, we call it a caricature of the intelligent, orthodox preachers of the day when "some of us were children." They never taught such a thing as that. They never taught that heathen nations by the million were passing to perdition simply because they did not believe in a Christ of whom they had never heard.

What they taught was that heathen nations were passing to perdition by the million for the same reason that men and women in this gospel land were passing to perdition by the million, namely, because they were sinners. Christ indeed, is the only hope for sinners and the only remedy for sin, and it is the imperative duty of this preacher and all of us to carry His gospel to them; but that is a very different thing from what this preacher said. Had he never read and pondered and prayed over the first chapter of Paul's epistle to the Romans?

What was the appeal which this preacher presented for foreign missions? Here it is: "Not because these nations are heading for doom, but because they are

crying for and struggling towards the light. Because the divine within them is crying ever so pitifully to the Divine above and beyond to show His face and to utter His voice."

We affirm that this appeal rather than the other is "a caricature of the Almighty." If there is any nation or any individual "crying for and struggling towards the light," that nation or that individual will be heard and will be given light. If they are pitifully asking God "to show His face and to utter His voice," will He continue to hide His face and remain silent? Who that really knows God believes that?

Nay, has not God long since uttered His voice in His written Word and shown His face in His Word incarnate? What more can God do?

We affirm on the testimony of God Himself, notwithstanding what this preacher says, that the heathen nations are heading for doom, and that men and women in the United States are heading for doom also, because of their "ungodliness and unrighteousness" just as Paul said.

We affirm that such was the appeal "powerfully employed" which explains the missionary zeal of the eighteenth and nineteenth centuries. It was the appeal which explains Raymond Lull in North Africa, and Francis Xavier in China, India and Japan, and William Carey, and Adoniram Judson, and Hudson Taylor, and John Geddie, and John G. Paton, and John Wesley in America, and David Brainerd and all the rest.

Give us that appeal today called by what ever name you wish, and it will effect its old-time power. It will awaken a dead church. It will put Modernism in its grave. It will create a new generation of missionary heroes. And it will do that which this preacher said his appeal would do but which it can never do, namely, bring men "to a knowledge of the truth and turn their fear into a glad and victorious hope."

* * *

We are not thinking of hell as we write of the unseen life which some men fear. Those we have now in mind have dismissed hell with the Bible **Fear of the Unseen** that reveals it, and they are experimenting with and speculating about something they call science.

"A Modern's Search in Science," is the title of an article in *Century* which suggests our thought. The writer is seeking to summarize the outstanding contribu-

tions of religion, science and psychology to the life and problems of the day, and "to find some solid ground and some satisfying belief for the people who find themselves spiritually adrift." His mind is roaming in the field of psychical research and he asks, "Does the survival of personality solve all our spiritual problems and explain the mysteries of life?"

He thinks not, and agrees with the Hindus that it simply pushes the problem one step further back. He imagines telepathy (in which he believes) as a future form of communication between individual minds, and he asks, "Will it make life easier?" No, he does not believe it will. It will be a simpler form of communication, he admits, but it will be more powerful and more dangerous than our present one. "I frankly confess," says he, "that I regard the period now dawning, with fascination combined with apprehension. I believe that the power of personal magnetism, the conscious and often unscrupulous use of the mind and emotions in relation to disease—all these are leading us into a new and subtle and terrifically dangerous and difficult world. And I believe that if we go into that world without some moral and spiritual ballast commensurate with the dynamic power of the fine forces that are being put into our hands, we go into a worse, not a better situation."

If one of the editors of the MONTHLY were to say this, the constituency which our scientific friend is addressing, would hiss him off the stage. But will they heed that which one of themselves foresees?

And what if they do heed it? What can they do? How can they help themselves? Whither, or to whom, can they turn? There is only one kind of "moral and spiritual ballast" that will steady and sustain any of us in that unknown life which opens up beyond the grave. There is only one Being who can teach us how to utilize our "fine forces" so that they will work the better and not the worse for us when we pass hence. Will these people to and for whom our scientific friend speaks, will they turn to Jesus Christ? Will they accept Him who can create within men clean hearts and renew within them right spirits, so that they need not fear the communications of one another's minds?

We believe not. Their spokesman slightly refers to the "hazy, incredible and unalluring heaven of the old theologians." He and they for whom he speaks, have turned their backs upon all that, and what is left? Fear—new, subtle, terrible fear. Never-ending fear. Fear that will affect souls far more powerfully as in the "subtler realms of the ether" they become more fully aware of the nature and the source of it.

Oh, what an outlook! As the late Vice-President Marshall once asked, as quoted in a contributed article last month, "Why will men cry when they may laugh? Why will they mourn when they may rejoice? Why will they seek to doubt when they may believe? Why will they put on sackcloth when they may be

clothed in garments of light?" Echo answers, Why?

* * *

The *Atlantic Monthly* would have been wise had it consulted more of the recognized experts in Lincoln material before publishing as it did recently, certain letters purporting to throw light on the great emancipator's early love affairs. So thinks the *Chicago Tribune*, and we agree with it.

The *Atlantic* apparently contented itself with the testimony of experts in handwriting and the age of paper, and the *Tribune* contrasts its shortsightedness in that respect with the greater care taken later by the Kenmore Association with important Washingtonian now coming to light in Virginia. Professor Albert Bushnell Hart was engaged in the latter case, the historian of the commission appointed to celebrate the two hundredth anniversary of the birth of Washington, a man who knows the Revolutionary period as no other living man probably. Historical students so vigorously attacked the authenticity of the *Atlantic* letters that their publication was suspended at least while its editors reserved judgment.

Our particular interest in the matter naturally takes color from the abortive efforts of certain critics of the Bible who have been no better qualified to pass on the documents in that case than were they who certified to the genuineness of the Lincoln material. Sometimes these Bible critics have failed through ignorance of history, and sometimes through ignorance of the languages related to the Bible, but in either case, their failure has awakened the scorn of the better informed.

The works of Professor Robert Dick Wilson, of Princeton, furnish many examples of these failures. He tells us that once in order to answer a single sentence of a noted destructive critic, he read all the extant literature of the period under discussion in numerous languages and collected no less than 100,000 citations from that literature in order to reach the basic facts. These facts when reached demonstrated that the critic was wrong. It was simply a case of superior scholarship plus persevering diligence.

Such critics are the authors of many books and of many articles in the encyclopedias and Bible dictionaries which are constantly quoted and relied upon by editors, teachers and preachers of the liberal school of theology. But as Professor Wilson says, unless one has mastered the languages in which the evidence on such subjects occurs, he cannot be called an expert witness and should be ruled out of court. There are few like Professor Wilson who have mastered the languages, and hence a large body in the Christian church is forming its opinions and building its faith on the sandy foundation of the *Atlantic Monthly* in the case of the Lincoln letters.

* * *

There are Zionists and Zionists and also non-Zionists. Some members of one party would make Zionism a kind of

Zion and Zionism
religion, while others declare it one of the worse calamities that has yet befallen Israel, the cause of all the present Jewish troubles and the source of still greater ones to follow.

Nevertheless, the recent gathering of the World's Zionist Organization at Berlin, Germany, reveals that in spite of such differences of opinion, both Zionists and non-Zionists have been actively co-operating in helping their poorer brethren in the lands of persecution to find homes and work and opportunity in the land of their fathers. Moreover, they propose to work together even in a larger measure in the time to come. After all, no real anti-Zionist is probably to be found in all Jewry!

Has Zionism been a success? In some quarters it is belittled and brushed aside as of no significance, and yet after all, may it not be looked upon as a fulfillment of certain promises in the Bible? A comparison between this "return" and that following the edict of Cyrus is interesting. Within the first hundred years of Cyrus' edict not more than 60,000 exiles found their way back to the homeland, but during the last decade more than 100,000 have done so, while the stream of immigration continues to flow uninterruptedly. Greater things are expected in the future, and especially now that the movement has been taken out of the handful of so-called Zionists and become the task of all the people of Israel. Why cry "failure" in the face of such facts?

* * *

If our readers believe that the Eighteenth Amendment is a law of our land; if they believe it is a part of the Constitution of the United States which

Backward People
we are to obey, maintain and defend; if they believe the Volstead enactment for the carrying out of the Eighteenth Amendment is also a law of our land which our government is bound to enforce—if our readers believe all this, then they are with ourselves, a backward people.

The *Chicago Daily Tribune* says so. Indeed, it places President Hoover in the same category, impliedly at least. And it challenges the President like this: It says in effect, Mr. President, you have a great economic program, have you not, a great project for the reorganization of the executive departments? And must you not rely upon the progressive elements of the country to carry that program and project into effect? But Mr. President, close as these matters are to your heart, "they are not likely to be achieved through the support of the backward sections of the country!"

In other words, the President must not rely upon the Drys to help him carry his economic program and reorganization project into effect, he must rely upon the Wets. The Drys are a backward people, the Wets are progressive!

To quote a classicism of the comic strip, "Can you beat it?"

Some men tell us that they don't have time to pray; but if any man has God's work lying deep in his heart, he will have time to pray.—D. L. Moody.

Moody Bible Institute Monthly

Stirring Evidences of the Holy Spirit's Power

By J. Alexander Clarke, Garenganza Mission, South Central Africa

(An Address at Founder's Week Conference of the Moody Bible Institute, February 5-8)

IT had been a long day, and there was a weary man trudging through the marshes south of Lake Bangweulu. He had been thinking for many moons that he was losing ground, but he was brave, he was intrepid. He had faced insurmountable difficulties, and he had triumphed. The sun had gone down in the west, and I see him now sitting at the little improvised table, and he is about to make one of his last entries. This is what he says: "I shall go to Katanga, for there, the natives of these parts tell me, lies the fountain of the Nile."

Katanga! He never saw Katanga. He died on his knees, very near that spot where he made his last entry, his eyes still looking to Katanga, his hands stretched out in prayer to the God of heaven to shower blessing down upon American, upon Turk, upon Englishman, whoever he may be who will help to heal the open sore of the world, and in the agony of that prayer God snatched that brave spirit into the glory land.

He was David Livingstone, the forerunner of all true missionary enterprise in Central Africa.

Katanga today is before the eyes of the whole civilized world. It is away beyond the edge of civilization, far away in the highlands of Central Africa. It is white man's country beyond dispute; only eight degrees south of the equator, but we have the great advantage of being five thousand feet above sea level. Wonderful country! Rolling, undulating, beautiful, wooded country, intersected every twenty or thirty miles by great rolling plains, and alive with game of many kinds, all of which scampered off when they saw this strange white intruder, daring to invade the sacred precincts of their own home. That is Katanga.

A Long, Long Trail

But, stretching from Katanga away west to the Atlantic seaboard there is a long, long trail awinding. It has been there for many hundreds of years. It has been closely associated with this great and magnificent land of ours, for along that trail went thousands of slaves, the descendants of whom we have with us today.

Not far west there was a young Scotchman who had played with David Livingstone's own bairns yonder at the foot of the heather hills of Scotland. Inspired by the noble example of Livingstone, he had left all and gone forth. One glad day he stumbled on this blood-stained trail, and saw the shackles lying, and the skeletons and dried bones, and his spirit was stirred

within him. And he cried, "O God, save these people, help to heal the open sore of the world!"

As he saw this, voices were heard, and a group of strange men clad in animal skins and armed with peculiar weapons appeared. They gazed into his face and said, "We have come from Katanga (or Garenganza, as it was then known). We are seeking for white men to bring us gunpowder. We want to find more slaves for the white man. We want more gunpowder. It is only by

There for the first time since the creation he unfurled the banner of Jesus Christ amongst that savage tribe. He told of Jesus, mighty to save and mighty to keep.

Along that trail today there are fifty mission centers. Several hundreds of workers have gone into that land, covering one thousand miles. There are now one hundred and sixty missionaries. They have a magnificent work in fifty centers. Ah, but what is far better than even the presence of those foreigners in that land, is this glorious fact, that through their preaching hundreds of those Africans have been reached by the gospel, and are now going everywhere talking Jesus. There is no professionalism so far in connection with that work. When a man receives Christ, he becomes a teller-forth of the glad news, and so in this way that land is being evangelized, and hundreds of those Africans are being converted to God.

Amazing Discoveries

Let me tell you of some of the amazing discoveries we made concerning that African people. We found them a peaceable folk. Now and then they have a scrap amongst themselves, just as families do even in civilized lands, and at times they go forth in inter-tribal warfare, but they extend a hearty welcome to all white men who go into that land.

I had the privilege to go north into Lubaland, one of the districts of Katanga. There I found a people who had never before been visited by the white man, and this was the first discovery I made: Long before I set foot in Lubaland, God had been there, silently, yet eloquently, testifying of His own power and deity, for all Africans of that tribe believe in a God.

In my study of the language and in research work connected with the translation of the Holy Scripture, I found many names for God, "The Father of Creation," "The One who creates and re-creates," "The Ancient of many days, He who is from everlasting to everlasting," "God, the breasted One, the One who plays the part of mother to us." So God is known there. He has never left Himself without a witness.

Not only did I find this great belief in God, but a consciousness of sin. They fear *Bulang*, the Forger of the hills. Those Africans move through the forests with their ear at the very heart of nature, and everywhere nature is throbbing one word: God, God, God. It brings us back to the stories we used to read when we were boys of the wild men of the West. You re-



Rev. J. Alexander Clarke from South Central Africa

the strength of gunpowder that we can supply the demand for slaves."

"Right forever on the scaffold,
Wrong forever on the throne.
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

And the man passes right on, every day onward. He heard the call, "More gunpowder," and he said, "I have a dynamic more powerful than gunpowder. I have the evangel of the glory of the grace of God that will revolutionize lives and bring peace to this blood-stained land." He turned his weary feet into that long, long trail, and after many moons of wandering, he came to Msidi's capital, and he had a right royal welcome.

They gathered around him. They said:
"Have you brought gunpowder?"

He said, "Bring your people around me, and I will tell my message."

member those trackers away in the West, the Indians, how when they suspected the oncoming army they put their ear to the ground, to the heart of Mother Earth, and there by some strange signalling old Mother Earth warned them and said, "The enemy is approaching. Flee!"

So likewise in Central Africa I found the Africans with their ear to the very heart of nature, and the one word they hear is: God, God, God. And they fear, because He is mighty, the Forger of the eternal hills, and they, deep down in their hearts, know that they have sinned. They say, "We have a little voice in our breast which accuses or excuses us"; and so we find them every new moon coming with reeking blood and pouring it out at the family altar and crying out for God.

Not only did I discover this amazing apprehension of God, but I found that human nature is the same all the world over, whether it is covered with white skin, or red or black or yellow skin. As Bobbie Burns said long ago, "The heart is the part where things go right and wrong," and I have found the same sentiments gripping the hearts of those Africans.

Traveling along the way one day, I heard them call out a strange word, and I wrote it down. I discovered it was a proverb, and this was the interpretation: "Mention home to the weary traveler, and his tired limbs become bars of iron." I was gripped with amazement. It was the same sentiment that grips our hearts—home! It was a day of weariness, of fatigue. The old men were beginning to sag at the knees and the young men saw it, and they began to philosophize, and said, "There is only one thing that can give our fathers courage." So they mentioned home to the weary. They forgot all about the fatigue, and their hearts went bounding with joy through the forests and away beyond the plains to that little village on the edge of the mighty forest where there was a wee husi and a wee wife waiting to welcome them back home. It was only a mud hut, but "be it ever so humble, there is no place like home." How often have the weary been cheered by that word! And when "home, sweet home" went from the lips of those Africans, my heart went bounding with joy to Him who said, "I will not leave you orphans, but I will send you another Comforter. In my Father's house are many abiding places. If it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come and receive you unto myself."

Here we have this people with the knowledge of God but no joy, no happiness, only foreboding and fear and distress, and that is why we go to them with the evangel of God's great love, for in the evangel we have the final and full revelation of God.

What is the Dominant Factor?

But in connection with all missionary enterprise I fear that today the dominant factor has almost been forgotten, and that is God the Holy Ghost. We seem to think that as we approach such a people as those Africans that we must put up institutions and educate them forty, fifty or sixty or even a hundred years, and perchance there may be a glimmering light bursting into the darkness.

But, what do we find? What is the experience of thirty years? It is this, that God the Holy Ghost is still with us. He has never been withdrawn, and we must count on His co-operation and His aid, and we have seen Him mightily convicting, converting, and illuminating the hearts of those dark Africans.

I will give you one illustration. We were around the blazing fagots. Scores of Africans were gathered round to listen to the gospel for the first time. They have never heard it before, and they are all curious to know, and they ask questions, and we begin to get a point of contact with them. It is so difficult to tell people for the first time the story of our Lord Jesus Christ. I begin where God begins, with creation, and I point to the wonders of creation, and I say,

"Who gave us these things?"

And they say, "God, the great Father of creation."

"What has He given you?"

"Why, He has given us the fields," the old chief said in a proud way. "He has given me all this great country and my people. He has given me the elephants in the forest, so I can go and kill them and eat them. He makes me wealthy. He has given me my children and wives. The gifts of God are innumerable."

I go on asking questions, and then say,

"Have you heard of any other gift God has given?"

"No," they said. "Do you know of any other gift?"

"Listen! God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life."

"Has God a Son?" they say. "We have never heard of that before. Where is He? Is He in your land? Have you seen him with these eyes of yours? Have you talked with Him?"

I say, "No, but these eyes of my heart have been opened, and I have gazed upon His face, and the things of this world become strangely dim when I gaze upon Him."

Then I tell of His virtues and excellencies, of His death and how he went down under God's judgment.

There was an old lady there, and she interrupted me as I was emphasizing the word *lusa*, love. She kept interrupting me, saying,

"That is not love, that is not love."

And I was arrested and looked into the old lady's eyes, saying, "Mother"—using the highest term of respect known in Africa—"Mother, this is love of a superlative degree."

"I know this is not love. I am a mother. I have children, but I would not take one of my children and give him to die, even for my friend, and you tell me that God, moved with infinite love, laid hold of His Son, and He came out of the mystery of infinite light down into the simplicity of the human life where men could touch Him and look upon Him, and then He died for us, for me, forever. That is not love at all. We haven't a word to express that."

Why, she was expressing in her negative way the superlative degree of God's love, and I agreed with her that this love so amazing, so divine, baffles all languages. Our language is altogether too limited, too

inadequate to express what God did when He gave His son to die for us. But, whence the light, whence the illumination into that dark heart if it did not come from Him who was then closer than breathing, closer than hands or feet, the gracious ministry of the Comforter who came from glory when Christ went back, and who abides with us still.

The History of a Soul

The history of a soul will bring before you, my friends, certain outstanding movements in connection with the work of God in that land, and they are all personified in this man, this soul, and if you follow me closely, I am sure you will acknowledge that God in very truth is operating in that land in a mighty way.

He was the great Msidi's executioner. Fred Arnot saw him for the first time dancing before his chief, and he was crying, "Mighty conqueror, mighty conqueror, thou has conquered our hearts."

Arnot saw him, gave him three or four words to remember and left him and never saw him again.

Ten years have elapsed. I was sitting in my little hut, when a strange man appeared at the door, and looking back I saw he was a wild man from the highlands. He said,

"Are you a friend of Menari?"

I said, "Yes."

"I am coming to hear more about Jesus, God's Son. Menari told me about Him one day after a dance when I danced before my king, and those words have burned in my heart ever since. May I sit down and talk with you?"

I allowed him to stay with me and I gave him bananas to plant. That was the beginning of my contact with this man.

One evening he sought me out, and I discovered that God the Holy Ghost had been operating in that man's heart. He was smitten to the ground when he discovered that not only did God give His Son to die, but that he was a sinner. A magnificent discovery to make on the part of the sinner! He said,

"Will He receive me? Will He cleanse me?"

With great gladness I sat beside that man and told of the glories of the gospel and the efficacy of the blood of Christ, and I saw as it were a light breaking upon the man's soul. A soul was born into the family of God. He said,

"Explain it."

Why, it can't be explained. It is a great mystery, friends. It is a great reality. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

He threw himself on the ground, and the burden of his heart was this:

"O Mighty Chief, Sheka Pangy, Thou hast conquered my heart. I am Thy slave henceforth."

He developed. The Spirit brought truth after truth with flashing clearness before him and I had the inestimable privilege of baptizing him in a tributary of the mighty Congo.

We were on one side of the river and his friends gathered on the other side, and he testified to the power of Jesus Christ

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to save. After I plunged him under the water, he came up, his face beaming, willing to testify.

We gathered around the Lord's Supper. It was the first time we had the communion service, and there were this man and two of his companions and myself. We had no building that day. You can worship God without a building. We were there under the trees. We had no table. We had no bread, but we had a piece of corn meal mush. We had no wine, but the juice of wild mulberries. We sat down all together, and we were there a kingdom of priests, that man, just baptized, equal with me who had been baptized ten or twelve years before.

We were there before God to worship with God, the Holy Ghost leading out our hearts in prayer, and I nearly made a mistake. I nearly forgot the presence of God the Holy Ghost, and I thought, "I am a missionary. I must take this thing in hand and lead it." God just arrested me in time and said, "No, I will do My own work."

We sat there, and the first man to burst out in praise was this man, Kapekale, lifting his heart to the gates of heaven, and thanking God for Jesus Christ. And as he bowed his head and gave thanks and handed the bread to me, it was holy communion. We communed with God there as worshiping priests. We were before God, and God was magnified and enthroned on the praises of His people. Thousands of people were looking on. "As oft as ye do this, ye do declare the dying of the Lord." And men were convicted of sin as they looked on at the celebration of that feast, and they came for days after, saying, "What meaneth this?" From that gathering there came scores of men and women, confessing their sin and repenting, and receiving Jesus Christ.

This man went on developing in grace, and it was a great pleasure to watch God moving. Just here, my friends, I want to emphasize what my dear friend, Dr. Cochrane, said last night about the slogan of the missionary which must ever be, "I must decrease"—keep out of the way—stand to one side and allow God to march on triumphantly and pick up those Africans and use them.

One of the greatest hindrances of the day on the mission field is that we get between God and those Africans. We think God must work through the white man; we think a foreigner must do the work. That is not the New Testament spreading of the Word. "From you sounded forth the

word of the Lord," and I see Paul sitting with his arms crossed, with joy listening to his own converts telling forth the words of life.

Those lands will never, never be evangelized by foreigners, but we are taking a long, long time to learn that lesson, and today after hundreds of years of evangelization, we are calling for more men and more money. Yet God the Holy Ghost is just as surely here as in the first century, and if we just keep step with Him and all those men and women go forth to do the work of God in their own indigenous churches, preaching among the banana trees, without buildings, their own people will be led on in the way of Jesus Christ.

Birds of a Feather Flocking Together

One other interesting feature in the soul development of this man. After he was converted one year, I had to take a long

Kapekale said, "Why, I have brought you Christ's ones. I want you to meet them."

I looked at him. "What do you mean?"

"When I went into that village I went from house to house looking for Christ's ones, and I brought them along, twenty-four of them."

"He has not made a mistake," Mr. Nutter said. "He has brought all the men and women in church fellowship."

Here we have the movement of the Spirit of God. "Birds of a feather flock together," and we had none of the traditions, none of the conventionalities of the people of the people of God in civilized lands, but the Spirit of God had His own way, and He brought out those twenty-four men and women in the village. Kapekale said, "Come along and shake hands with them. These are Christ's ones." That is what they are known by.

They come to me in these last days when

so many strange ideas are coming into the country. They say, "What are we?" I could not tell them they were Episcopalians, for they had never heard of the Archbishop of Canterbury. I could not call them Presbyterians for they had never heard of Scotland. I could not call them Plymouth Brethren because they had not the remotest idea where Plymouth was.

I came back to the Book and remembered how they were first called Christians at Antioch. I said, "You are Christ's ones."

One said, "I am a Christ-one, and you are a Christ-one, and you belong to me and I belong to you and we both

belong to Christ." The simplicity of Holy Scripture when we get away from the conventionalities and get back to the simplicity of the first centuries when Christians were heard as Christ's ones!

How the African Keeps Count

One more word, and I am going to give you an illustration of the power of God that we may bring this meeting under the power of the Holy Ghost to such an extent that each individual will abandon himself to Christ.

Kapekale came to me this day and said,

"I am going off and will leave you. I am going down to the Lovale Valley. I used to go there, plundering and devastating the land, burning, pillaging, and bringing off trophies. I am going down with the gospel now."

I remember him well. He wore a loin cloth, about a yard and a half of unbleached calico, rather thin. It happened I had an



Sixty-four Home and Foreign Missionaries in Attendance at the Founder's Week Conference, 1929

old coat, rather worn. Sometimes you have affection for old garments, but when I looked at Kapekale's naked body, I said to myself that I would give it to him. So he went off, and when he came back I wish you could have seen him! There was a little bit of the coat left, and the loin cloth was in ribbons, but his face was beaming. He said,

"I have come back."

"Where have you been?"

"I have been down in the Lovale Valley, and God has been with me." He fumbled in his loin cloth and brought out a piece of bark cloth and said,

"God has given me these souls."

I looked and saw twenty-three knots. That is how the African keeps count. He said,

"That is so and so, and that is so and so. Twenty-three have been won for Jesus Christ."

He said, "Will you come with me and go and visit them and lead them on and tell them what I told them is true?"

I looked at the dear fellow, and I was moved.

I said, "Kapekale, I want to have fellowship with you in this. Yet I want you to have the credit of this all yourself." I brought out four yards of calico and I said, "There is four yards of calico. You receive it in the Lord Jesus Christ's name." He refused, saying, "This is something between me and my Lord. Don't spoil it."

I drew the story out of him.

He said, "You remember the day I came to you? A few days before I was out bringing in kindling and firewood, meditating on God's great love to me, when I felt I wanted to thank Him for it. I fell on the ground and began to pray, and as I prayed, I had a vision of Jesus Christ such as I never had before. I saw Him on the tree, hanging.

"See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

"Then I gave myself to the Lord. I said, 'Thou hast done all this for me, and I have done nothing for Thee. Lord Jesus Christ, I give you six moons. Six moons I give you.' That is why I cannot take anything from you, master. This is something between me and my Lord."

My dear friends, it is the Spirit that must animate us all. We must catch the vision that Kapekale had if we are going forth to touch other lives with power and purifying. Again I want to emphasize Dr. Cochrane's message because I feel the importance of it. I have been in that land for many years, and it seems to me that in great vast stretches of that land instead of going forward we are being defeated and going backwards.

There is a great educational movement sweeping over the land, and men are teaching that we can do nothing with these men unless they are educated. They say that after fifty years of instruction a flash of light will come. What is needed? A reiteration of the fact that God the Holy Ghost is there and He is able to illuminate that dark heart and give him a true appreciation of Christ and His wonderful work. Then, again, the churches in the homeland must catch this new vision. They must in

some measure begin to understand that the old methods will never fail.

Jonathan Apples and Green Silk

A few years ago in London there was a great exhibition called the Wembley Exhibition at which there was displayed the resources of the British Empire from an agricultural point of view. There were some very wonderful exhibits there.

One day I wandered into the Australian pavilion, and as I passed through I saw a tree which had been brought all the way from Australia, twelve thousand miles, and it had been transplanted in that pavilion. To my surprise that tree was laden with great red-cheeked Jonathan apples. I said, "This is a miracle," and stood gazing at the amazing spectacle. Twelve thousand miles they had brought this apple tree bearing fruit.

Being of an inquisitive turn of mind, I came near to investigate, and I found each red Jonathan was attached to the tree with green silk. I said,

"How do you do this?"

"Oh," they said, "we bring them all from Australia in barrels, and every morning we tie them on the tree, and every night they are put in the refrigerator."

I said in my heart of hearts, That is the modern method of missionary work. We come home and get money and preachers and tie them on African trees, and we shall have to go on the next five thousand years, if the Lord Jesus Christ tarries, doing this, unless we get this vision. If those lands are going to be evangelized, they must be evangelized by Africans themselves. The missionaries must say, "We must decrease." Let God sweep in. He is doing it. I can tell you of hundreds of small indigenous churches where they are carrying on, and God is using them to bless one another.

Just before I came away a crowd of men gathered to give me a farewell, and I looked into their faces—I had been hunting with them, preaching with them, and we had altogether some wonderful times—and I looked into the face of one man whose hands had been stained with blood. I shall never forget it, how it thrilled me through and through as those men redeemed by the blood of Jesus Christ struck up:

"Jesus shall reign where'er the sun,
Doth His successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

I took my hat from my head, and I bowed, and worshiped God.

God is marching on, my friends. Let us stand to one side and see Him going on triumphantly. The great need of the mission field today is not more men and more money, but it is to get in line with God and the principle laid down in His Word for the evangelization of those untouched tribes of men.

A Personal Appeal

Now, for one word of personal appeal to you all. What is this great conference going to mean to you and me? Has such a meeting as this a voice to you? What is it going to mean to your life? Does it lead anywhere? Or is it just a cul-de-sac, a blind alley?

How disappointing when I found it my

sad experience and disappointment in London one day that I had run into a blind alley, and had to retrace my steps. How many blind alleys amongst the people of God! In the South I saw them laying a great avenue and putting palm trees, ornamental trees, along either side, and I said, "That is going to lead somewhere." That is what God is going to do to your life if you yield to Him, instead of being a blind alley, with palm trees of unselfishness and tenderness and mercy on either side; and so hand in hand you go forth to do this mighty work for God.

My friends, I command to you that mighty mission in Central Africa for your prayers and for your sympathies, and I command to you this great vision of God marching on and taking up the weak things to confound the mighty and using those very Africans to bring others to the foot of the Lord Jesus Christ.

WHY SHE CLEANED UP HER COTTAGE

George Macdonald, in his "Sir Gibbie," represents two of his characters talking about the coming of the Lord. One is made conscious of it by a thunder storm, and she starts to clean up her cottage. The novelist pens the following:

"The same afternoon, a neighbor, on her way over the shoulder of the hill to the next village, had called upon her and found her brushing the rafters of her cottage with a broom at the end of a long stick.

"Save's a' Janet! what are ye after? I never saw sic a thing!" she exclaimed.

"I kenn hoo I never thought o' sic a thing afore," answered Janet, leaning her broom against the wall, and dusting a chair for her visitor; "but this mornin', whan my man an' me was sitting' at our breakfast, there cam' sic a clap o' thunder 'at it just garred the bit hoosie trim'le; an' doon fell a snot o' soot until the very spune 'at my man was cairryin' till's honest moo. That cudna be as things war inten'it, ye ken; sae what was to be said, but sat them richt?"

"Ow, weel! But ye might ha waitit till Donal cam' hame; he wad hae dun 't in half the time, an' no raxed his jints."

"I cudna put it aff," answered Janet. "Wha kenned whan the Lord might come? He canna come at cock-crawin' the day, but He may be here afore nicht."

"Well, I's awa," said her visitor, rising. "I'm gaunin' over to the toon to buy a few hanks o' worset to weyve a pair o' stockings to my man. Guid day to ye Janet. What neist, I won'er," she added to herself as she left the house. "The wunnan's clean dementit!"

The moment she was gone, Janet caught up her broom again, and went spying about over the roof—ceiling there was none—after long tangles of agglomerated cobweb and smoke.

"Ay!" she said to herself, "Wha kens whan He may be at the door? an' I wadna like to hear Him say, 'Janet, ye might ha had yer hoosie a bit cleaner, when ye kenned I might be at han'!'—*The Prophetic News*.

Moody Bible Institute Monthly

Church Union in China— What It is *and* How It was Brought About



Editors' Note: Following the example of certain church union movements here in America, an attempt has been made to promote a similar coalition of Christian forces in China by merging the various groups of native believers in one Church of Christ in China.

It will be readily understood that the labors of nearly one hundred and fifty different missionary societies have naturally resulted in a great number and variety of ecclesiastical organizations, many of which hold virtually to the same standards of faith and order. In many instances the only reason why certain groups are not organically related is purely a matter of geography; in other cases the only explanation is that they have traditional connections with different missionary agencies and have inherited some of the incidentals of Western church history. It is now clearly recognized by all that the time has come for the Chinese church to enter into the full privileges of independence and undertake the responsibilities of self-government and self-extension. The intimate fellowship, or organic union, of groups holding the same essentials should be encouraged.

The first steps toward consolidation were taken some ten years ago when processes were set in motion for effecting a union of Presbyterian and Congregational bodies, on a platform sufficiently broad to permit of other bodies subsequently joining, if they wished so to do. The movement has been engineered almost entirely by a small group of liberally-inclined foreigners, who have carried on an extensive propaganda financed with American money.

As in Canada, so there is now in China, a continuing Presbyterian church, with a total membership of tens of thousands, which is making overtures to other conservative groups with a view to organizing a widely extended fellowship of thoroughly orthodox believers. It is confidently felt that a large proportion of the Chinese church will rally to the conservative standard when once they fully understand the vital issues involved.

The following contributions from Rev. Dr. Albert Dodd and Rev. Dr. Hugh White, both members of the newly appointed committee on co-operation, will prove interesting and valuable to missionaries and Christian leaders.

CO-OPERATION ON AN UNSAFE BASIS

By DR. DODD

INASMUCH as the recently organized church union in China initiated by the Congregationalists and Presbyterians and known as "The Church of Christ in China" has been incorrectly represented as having been formed on a soundly evangelical basis, the request has come to me from the Moody BIBLE INSTITUTE MONTHLY, as well as from friends in China, to give my testimony on the

matter. In no unkind spirit of criticism, but merely to make known the facts on a matter of vital importance to all who are interested in the cause of Christ in China, the writer has consented to contribute this article.

It is with great sorrow that he must confess that this church, which includes among its members and officers many of his dearly beloved friends and associates, is on a doctrinal basis that is far from safe.

Following as closely as possible the authoritative Chinese version of the three brief articles which comprise their "creed of fundamentalists," we read:

"(1) We believe in Christ Jesus as Redeemer and as the Foundation of the church, and our aim is the establishment of His kingdom throughout the whole earth.

"(2) We accept the Scriptures of the Old and New Testaments as the inspired Word of God and the supreme authority in matters of faith and duty.

"(3) We acknowledge the Apostles' Creed as a fair expression of (literally 'capable of expressing') important doctrines believed in common by the orthodox church."

No Protection against Modernism

While a superficial reading of these articles may not reveal anything especially alarming, a careful scrutiny cannot fail to convince anyone who is really awake to the actual world-wide condition of the church, that this doctrinal basis forms a very inadequate protection against that so-called Modernism which is seeking persistently to prevent the one true gospel of the grace of God. Among other things, it should be carefully noted that the doctrinal basis does not definitely commit the ministers and other officers of the Church of Christ in China to the essential doctrines of the Trinity, the deity of Christ, the atonement, the plenary inspiration and infallibility of the Scriptures as the rule of faith and practice, or even to the Apostles' Creed as a statement of their personal faith.

If these vitally important doctrines had been inadvertently omitted, it would have been serious enough; but the fact is that, in the Provisional General Assembly of the Church of Christ in China of 1922 which submitted the basis of union to the district associations and presbyteries, most earnest attempts were made to incorporate in the doctrinal basis definite affirmations of all these vital doctrines. However, with the single exception of the substitution of "Redeemer" for "Saviour" in Article 1, by a very close vote, these attempts were all resolutely voted down. Moreover, by ratifying the doctrinal basis as submitted, those district associations and presbyteries which entered the union put themselves on record

as not deeming any change in that doctrinal basis essential.

Evangelical Words without Their Contents

Many Chinese and even some unsophisticated foreigners have been misled by the insertion of the word "Redeemer" in Article 1, but few liberals would admit that the word in itself would bind anyone to an acceptance of the scriptural doctrine of the atonement, especially as the Provisional General Assembly, in voting down even the simple statements that Christ "shed His blood to redeem us from our sins" or that He "suffered death for that purpose" declined to commit itself as to how He redeemed us.

Article 2 appears to be a fairly strong statement, too strong in fact to suit some of the more liberal, but by no means strong enough for safety in view of the fact that the Provisional General Assembly refused to state that the Scriptures were in their entirety the Word of God, or that they were all inspired, or that they were the only infallible or perfect rule of faith and practice; and, in the argument, a number of statements of Scripture, such as the creation of the world in six days, were boldly pointed out as false and misleading.

The contention of some that the acknowledgment of the Apostles' Creed in Article 3 does commit the church to some of the essential doctrines in question, is absolutely unsound, as the article is so worded that any historian, however rationalistic, would doubtless be willing to subscribe to it, but that no one would be bound by it to a personal acceptance of the Apostles' Creed. In fact, an amendment was lost to make the article read "I acknowledge the Apostles' Creed in its entirety as a statement of important doctrines of my faith."

In opposing this amendment, speakers pointed out a number of statements in the Apostles' Creed to which they could not assent or to which assent should not be required. The result was that the wording of this article was allowed to remain in such shape that it could be subscribed to without committing oneself to any particular article of that historic creed, be it the resurrection of the body, the descent of Christ into hades, His virgin birth, or even His deity.

Therefore it is clearly misleading to represent Article 3 as binding anyone to any of the doctrines omitted in the rest of the doctrinal basis. It may be added by the way that one would look in vain even in the Apostles' Creed for any mention of the atonement or the Scriptures or an adequate statement of the Trinity.

From the above facts, to which my personal testimony is corroborated by a statement signed by fellow-commissioners to the 1922 meeting, is it not clear that the

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doctrinal basis of the newly constituted Church of Christ in China, as it reads at present, is of far too large a mesh to screen that infant church against the rationalistic and modernistic influx from state universities and apostate church schools in the West, as well as an increasing number of unsound ministerial candidates from schools in China?

Not of Chinese Making

In behalf of the Chinese it is gratifying to observe that the doctrinal basis was not of their making, nor would it, in our opinion, have been adopted by them had they fully understood the issue. It was formulated by a sub-committee of seven foreigners and only four Chinese chosen by a committee, a majority of whom were foreigners. It and the entire constitution were rushed through the Provisional General Assembly with less than one and a half days of discussion in the Chinese language, during which the delegates were earnestly pled with not to try to make any more changes than necessary in a doctrinal basis arrived at by the committee after much consultation and prayer.

The votes in the presbyteries were very materially affected by the prevailing impression that to oppose the doctrinal basis as it stood was to block the way to union. Thus the very natural desire for a permanent outward expression of Christian unity in China became a powerful incentive to vote through a particular basis of union which was so far from satisfactory, to the Presbyterians at least, that in their first vote eight presbyteries declined to ratify the basis of union (six of them by unanimous vote) and others voted with distinct amendments.

Indeed the negative vote was so strong that three presbyteries, the Synod of North China and many individual ministers and elders solemnly declined to acknowledge the correctness of the announcement in 1925 by the executive committee of the General Assembly of the Presbyterian Church in China that the union overture had received the required two-thirds vote of the presbyteries, sixteen to eight.

Votes Challenged and Protests Ignored

Among other things, they challenged the status of one presbytery in relation to the General Assembly and the right of another synodless presbytery to divide itself and so to cast two votes instead of one. A request to arrange for a careful and impartial investigation of these protests was ignored by the hurried, dissolving Presbyterian General Assembly of 1927. This Assembly like its predecessor in 1922, was illegally constituted in that a large proportion of its commissioners were appointed by presbyteries which had actually left the Presbyterian church and were then governed by the union constitution. The protest of the Synod of North China against this illegal procedure was also completely ignored by the Assembly of 1927, probably from lack of time and a failure to appreciate the real sense of injustice back of that and other protests. Inasmuch as it had been officially announced beforehand that this meeting was for the purpose of dissolving the General Assembly of the Presbyterian Church

in China, few commissioners opposed to the union overture felt it worth while to attend. The majority, through the error of counting the votes of a number of presbyteries which, by the confession of the executive secretary of the Church of Christ in China, were already functioning under the constitution of that church, were led to acquiesce in the announcement of the executive committee and the declaration of the Moderator that more than the required two-thirds of the presbyteries had voted in favor of union and to pass a resolution to dissolve the General Assembly of the Presbyterian Church in China.

The Presbyterian Church Not Dissolved

But the Presbyterian church in China was not dissolved. It continues as the Synod of North China, some thirteen thousand strong, and several independent presbyteries, who are determined to stand firm for the faith once for all delivered to the saints. These loyal thousands are con-

take and either effect the needed revision of their doctrinal basis or withdraw their fellowship from that church if it persists in refusing to utter clear testimony on some of the absolutely essential doctrines of the Christian faith.

A Summing Up of the Situation

To avoid the possibility of being misunderstood and thus unintentionally doing an injury to beloved brethren in the Lord now connected with the Church of Christ in China, the writer would make it clear that he does not regard the fact that a presbytery or district association has entered that church as, in itself, casting the least doubt upon its orthodoxy. Indeed it is quite probable that at least one or two exclusively Presbyterian synods within that union church, taking advantage of a well understood concession suggested by the Executive Committee of the latter, are still retaining their Presbyterian confession of faith as a supplementary creed.

Nor would the writer by any means give the impression that the great union church as a whole is a modernistic church, nor that it had intentionally taken advantage of unfair means to bring about the union. He simply would express his convictions that the present creed of the Church of Christ in China is utterly inadequate as a testimony to the essential doctrines of Christianity and as a safeguard against destructive heresies which are threatening the church in that and all other lands; and that inasmuch as the adoption of that creed was secured in such a way as scarcely to admit of the unbiased expression of the judgment of the church upon it, it would be unfair to hold our Chinese brethren responsible for its defects, or to despair of their eventually seeing and taking steps to remedy these defects. May they be led to do so before it is too late!

CO-OPERATION ON A BIBLE BASIS

By DR. WHITE

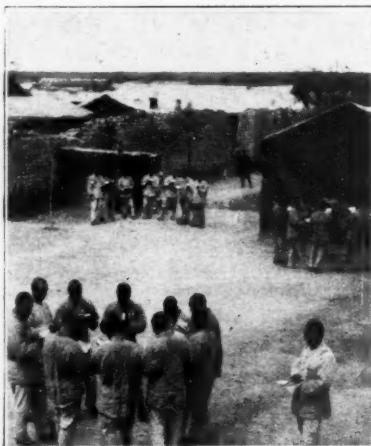
The North China Synod of the Presbyterian church met at Tsingtao, China, October 15, 1928. Two of the important actions taken are thus recorded on the minutes:

"It was moved and, after discussion, carried unanimously that the synod appoint an organizing committee with instructions to issue a call for a meeting of the Presbyterian General Assembly; and to request the co-operation of presbyteries not now enrolled in this synod. The date of the meeting to be called was set for the last Wednesday of November, 1929, the twenty-seventh of the month, and the place was left to the discretion of the organizing committee.

"The synod elected as chairman of this committee Dr. Chia Yu Ming, and as members approved the following nominations from the nominating committee: Revs. Wu Hsin 'Chuen, Liu Fu 'Tien, Hwang Loa Tei, H. G. Romig, and Hugh W. White.

"It was moved and carried that a committee be appointed to take steps, looking to co-operation between the conservative elements of the several denominations.

"The following committees were elected, viz., Revs. White, Dodd, Wu Hsin 'Chuen,



Chinese Soldiers in General Feng's Army. When a gun is fired at twelve o'clock the soldiers of the Christian Army gather together by companies or in smaller groups for thirty minutes of Bible reading and prayer.

tinuing as Presbyterians, not from any disinclination to church union, but because they are opposed to union on the entirely too liberal basis which was adopted.

The Synod of North China has made a definite proposal to all other Christian bodies in China for the formation of a Federated Union Church on a doctrinal basis which rings clear and true on the great fundamental doctrines of God's Word. So, in prayerful dependence upon God for His grace and blessing, we may confidently look forward to at least one great united interdenominational church body in China through which uncompromisingly loyal testimony to the glorious gospel of our blessed Lord will continue to be given in that dark land where such testimony is needed so profoundly.

We would plead also for your earnest prayers for the presbyteries and congregations of sound evangelical faith that have been induced to enter the union church known as the Church of Christ in China that they may be kept true to Christ, and may eventually see their mis-

Liu Fu 'Tien, Chia Yu Ming, Ma Ching 'Tang; and the following were requested to co-operate on this committee, Revs. J. W. Lowrie, Jonathan Goforth, J. McCammon, W. C. McLaughlin, and Wang Heng Hsin."

A Better Unity

It will thus be seen that in proposing co-operation, the disbanding of the denominations is not under consideration. The synod believes that loyalty to denominational truth makes for loyalty to God, and that denominations or groupings which have borne testimony in the past, even with blood, will find the truest unity by

strengthening the ties which have bound them together in the Lord, and bringing these loyal elements of believers into a federated movement on the basis of truths common to all who accept the whole Word.

A heartfelt longing for such unity has long been evident, and the harmony, enthusiasm, faith of the delegates to this synod, especially the Chinese, indicate that it is of the Lord.

But the committee feel that we tread on holy ground, and would not go forward until the Lord shows us how to accomplish the first three days of the journey. In studying the lines of co-operative work to

be undertaken; the doctrinal basis for unity; the principles which underlie the movement; the organizations, groups or individuals who should take part; the forming of an interdenominational committee or committees, we feel that no steps should be taken till the mind of the Spirit is clearly recognized.

It is requested that all who are interested will lay this matter before the Lord in prayer meetings, in mission conferences, and in the closet. As a volume of united prayer goes up, we may expect the divine hand to take the lead.

Lords Many and Gods Many in Village Hinduism

By Rev. James M. Baker, Ongole, Guntur District, India

IT IS often thought that Hinduism is a fixed code of morals and belief. If it were it would be easier to handle.

The fact of its being so extremely pantheistic is its untangible asset. If you extract one essence from it, you will find another crops up just as essential. If you take out what you think is its active principles, it has another hid away that becomes just as active. It is, in fact, a comprehensive man-made religion. If the world wants the product of man's religious experience, it can sit at the feet of Hinduism and get it without spending another three or four thousand years going over the same ground.

Hinduism is, therefore, just as comprehensive and just as unstaple as the mind of man can conceive. It also has the same inconsistencies of the human mind.

Village Hinduism is a better fulfilment of this ideal than found in Hindu centers of learning. The village is ever reaching out after new gods and goddesses and new

religious thrills. It is more unstaple than the waves of the Bay of Bengal. Unprincipled Christians also could furnish these thrills by claiming power to cast out demons, claiming a "charm" power for the Lord's Supper, and claiming the power to miraculously heal or to curse. Village Hinduism would gladly claim all these things as added experiences.

How Temples Come to be Reared

A village will place in its center a temple to some god or goddess at the expense of many thousands of rupees. For a few years it will be frequented and gifts to it will be offered. Then a plague of cholera or small-pox will damage its prestige and near it a small temple will grow up and in turn claim homage.

Perhaps, some woman half afraid, coming home late at night from the fields sees a ghost. They often name this ghost "Gangamma." The very spot is marked. A shed built and a few idols placed. Sun-

day is the day on which barren women and their husbands may come. At Bodduvaripalem on this field, such

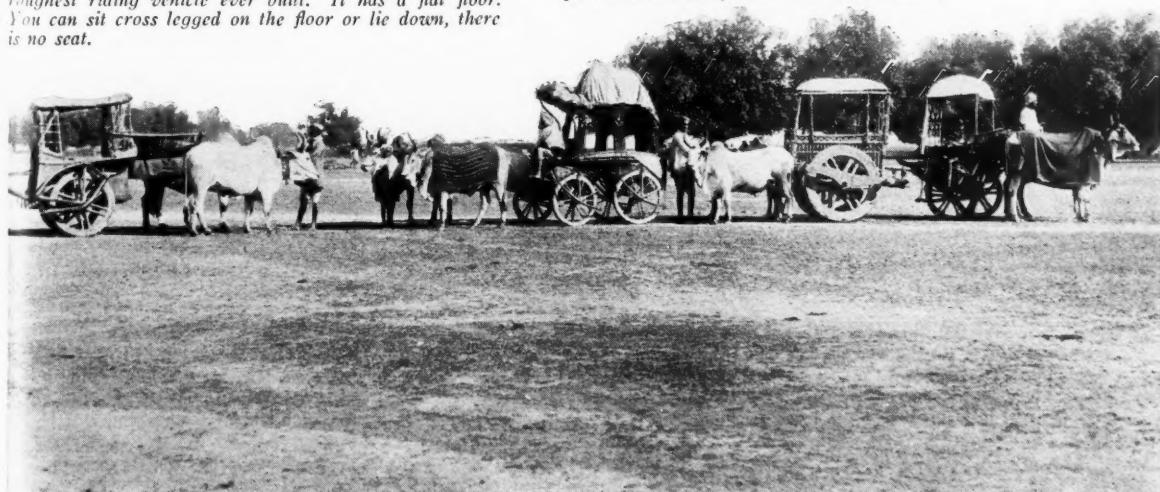
a place grew up, and in its zenith of prestige 20,000 people assembled every Sunday.

Gangamma has now moved thirty miles south and resides in a field near Pondur. A woman saw her in a certain spot. Here at the present time about one hundred people come every Sunday and its prestige is rapidly growing. All this time, every Hindu house has its *parantallu* or household gods.

After doing all these things another epidemic comes along and every family ties some cactus over their doorway; if rinderpest strikes their cattle they put thorn bushes on each side of the passage to the cattle yards. Unstable they move from one belief to another, from one charm to another!

Christianity imperiously puts in its claims. It demands the letting go of every charm and every custom which keeps the subject from absolute trust in the one source of power—Jesus Christ. If we could only say you can keep your man-made faith but take this in addition, Christianity would be absorbed into Hinduism as it has absorbed all the Dravidian tenets, Buddhism and even parts of Mohammedanism.

The ekka is the universal carriage in India. Natives cling to the habits of their ancestors almost as tenaciously as the Chinese. The ekka is called by white people the roughest riding vehicle ever built. It has a flat floor. You can sit cross legged on the floor or lie down, there is no seat.



A Missionary Tour in the Rockies

Fifty Years Ago

(From the Journal of Rev. W. F. Bickford)*

A MISSIONARY tour in April, 1881, in the Rocky Mountains of Colorado, was a hard journey. A large open wagon was our stage—the first time wheels had been tried that year.

We were five hours going ten miles down Blue River to Frisco. The road was mud and snow, the stage rolling like a ship at sea, and the driver shouting directions to the passengers. "Lean to the left!" We leaned. "Lean to the right!" And right it was. If we did not lean quickly enough, we were all out over the wheels in a foot of slush, after which we would pick our way along on foot a while.

At Frisco, a thousand feet lower, the wheeling was better, and we rested there till nine in the evening. Then we drove twenty miles in the sleigh, climbing two thousand feet, and after six hours we stopped for breakfast and rested three hours. Then, back to the sleigh, and in two hours we were at our destination, a mining town.

A Dance in Progress

I once visited a mining camp at the foot of Gray's Peak, hoping to hold preaching services, but it happened that a dance had been appointed to come off that night. The best that could be done was to get acquainted with the boys and talk to them. "Hope you'll come again and preach to us, we need it bad enough," said they. "Oh, no, no use to have a meetin' anywhere tonight, we've got the hall for a dance." So I returned home next morning.

"And your journey has been for nothing?" asked my wife. Well, perhaps not, for a few days later two miners on horseback, leading another horse saddled, called at my door.

One had a piece of paper with my name on it.

"I believe we seen you over at our camp," said he. "One of the boys got killed yesterday, and we'd like to have you come and 'tend the funeral."

I went with them, on horseback, over the mountains. On the way they gave me some information.

"They don't bury folks out here as

they do back in the world. This makes twenty-one that's been put in the ground in our place. Only one of 'em ever had a funeral. Hardly one died a natural death. The first one was Joe Long. Bill Dyer cut his throat up in the Horseshoe. They hung 'im over in G—. The next

fore had sent for his young wife who had come out to him. Two days before he had gone down into the shaft to work. There was bad air in the bottom and his only companion and himself sprang for the ladder. The first one came to the top unconscious, but the young Englishman had been removed from the bottom of the shaft, dead.

Everybody liked "Johnny" as they called him. He was never seen in saloons or heard to swear. He could always get work, took care of his money, but would share his last cent with a friend. The rough miners loved him for his practical Christianity, and as they stood around the coffin their hearts were very tender, and tears ran down their sunburned faces. They believed Johnny had treasure in heaven, and it was easy to lead their thoughts up there as they stood beside their dead friend.

Such an opportunity comes rarely, and I knew that my first visit had not been in vain: for "though dead, he yet speaketh," was true of Johnny, and hearts which were proof against the words of the living, responded to memories of the dead.

"A HELPMEET"

"I will make him a helpmeet for him."—
Genesis 2:18

Rev. Philip Henry used to give two pieces of advice to his children and others in reference to marriage. One was, "Keep within the bounds of profession." The other was, "Look at suitableness in age, quality, education, temper," etc. He used to observe, from Genesis 2:18, "I will make him an helpmeet for him"; that where there is not meetness there will not be much help.

He commonly said to his children, with reference to their choice in marriage, "Please God, and please yourselves, and you shall never displease me"; and greatly b'armed those parents who conclude matches for their children without their consent. He sometimes mentioned the saying of a pious gentlewoman who had many daughters: "The care of most people is how to get good husbands for their daughters; but my care is to fit my daughters to be good wives, and then let God provide for them." —*The Prophetic News*.



"Mountain sides threaded with white—where the overflow falls a thousand feet or more"—Glacier National Park

"Johnny's" Funeral

Such is usually the end of wretched lives among these barren mountains; but the man who had just died was an exception. He was a young Englishman and an exemplary Christian. He had been in this country a year, and only two months be-

*Mr. Bickford was a Congregational minister in New England in the late '70's, and then went as a home missionary into Colorado and California. He died in 1927.—Editors.

God in Nature and in Grace

GOD TRIMS HIS TREES

By Harry Halbisch, Chicago, Ill.

God trims His trees—
He grows them first,
And sends the sun, the rain, the breeze
To make the bloom and leaf-buds burst.
He lets the soil send up its strength
That twig and branch throughout their length
May each their weight of burden bear;
But when they fail to do their share
He sends the gale with cutting teeth
And branches dead lie underneath.

God trims His trees—
Then looks for fruit,
For He is jealous and He sees
That naught shall blast the bud or root.
He knows when it is sound at heart,
And such a tree He sets apart
To show the race that passes by
That they who serve shall never die;
And no dead branches lie beneath
Though gales may blow with cutting teeth.

HIS RAINBOW

By Sadie Louise Miller, Upland, Ind.

Storm clouds lower;
Thunders rumble in the west.
But up above the cloud
Is brightest blue;
And after rumbles cease,
And each dark cloud has blessed
The earth with copious shower,
Will come a bow of brilliant hue.
So every dark and stormy hour
Is crowned with peace;
For I am sure that He,
Who owns the earth and me,
Hath but allowed
Just what is best.
It is the only way He brings to view
His rainbow of resplendent hue,
Pushing its way from heaven's glory through
A storm-washed sky of blue.

MIRACLE

By Clayton Dawson Harrop, Arena, Wis.

Who has heard the heralds of the sun
Their silver trumpets blowing?
And who has seen the sun his charger mount
With purple robes aflowing?

Then who has seen him journey all the day
From morning until night;
His shining countenance afire—aglow,
With heaven's very light?

And who has seen him sink to rest at eve
'Neath coverlets a-hue? . . .
Who witnessed this a miracle has seen . . .
Both old and new!

LIFE'S DAY

By Gertrude R. Dugan, North Caldwell, N. J.

When the sun in splendor rises
Over hill and vale and dell,
It proclaims the Father's watch-care,
Doth to all His glory tell.

All mankind is blessed and strengthened,
Those of low estate and high;
So to self no man e'er liveth
And to self no man doth die.

With its daily march completed
Through the blue expanse of sky,
Sinks the sun in solemn stillness,
'Neath the hills that yonder lie.

Hushed seems all the earth and silent,
As it slowly sinks from sight,
Tinting all the heavens with beauty,
Ere the coming of the night.

Thus may our light shine, O Father,
As along life's path we go,
Filling hearts we leave behind us
With a lingering afterglow.

A WATERED GARDEN

(Isa. 58:11)

By Elsie Chapin Vroman, Glenwood, Fla.

A watered garden, oh, how fair,
With never failing spring supply.
Its lovely fragrance fills the air,
Its beauty cheers the passer-by.

'Tis thus my life is meant to be,
A resting place along life's way,
With streams of blessing flowing free,
To thirsting souls from day to day.

'Tis thus my life is meant to show
Its radiant beauty everywhere,
With love and kindness all aglow,
Refreshing hearts bowed down with care.

Master Gardener, by Thy grace,
Enable me to clear away
The things that hide Thy lovely face,
And let Thy Spirit have His way.

Then shall the streams of blessing flow,
The beauty of the Lord appear,
And hearts that life's great sorrows know
Find peace and strength and comfort here.

Mussolini and the Resurrection of the Roman Empire

By Rev. L. Sale-Harrison, B.D., Sydney, Australia

Abridged from an address at the Founder's Week Conference of the Moody Bible Institute, February 5-8. Copyrighted and used by permission

ASTRIKING personality has already arisen whom it will be interesting to watch. Italy has gone through a strange and bloodless revolution. A previously unknown man, Mussolini, suddenly appears on the horizon and becomes a dictator.

A new electoral act is passed at his demand, which gives him almost unlimited power, and now he controls Italy's destiny.

Mussolini did not share the views of those believing that an opposition was necessary to enable governments to carry on their duties. Certainly there was room for only one party in Italy—namely, the Fascists, who would govern until their program was fully carried out. He would remain in power for at least fifteen years.

The Senate, by 161 votes to 45, abolished the present Chamber of Deputies. A new Fascist Chamber, comprising 400 members selected by the Grand Council from a list supplied by corporations and institutions, has been substituted at the beginning of 1929. Three hours sufficed in which to decided upon this profound constitutional change.

Phenomenal Advance

The rapid advance which has been made by Mussolini is phenomenal.

In October, 1922, he marched into Rome at the head of an organized Fascisti army equipped with weapons. Now Mussolini says that by 1930 Italy will be so well prepared that she will be able to rapidly mobilize five millions equipped with modern accoutrements. It must be noted that when Rome is resurrected it will be resurrected politically and religiously. What was her religion? Idolatrous. At the time of Julius Caesar—whom Mussolini is copying—the emperor was worshiped as a god and Rome as a goddess. Are there signs of this today?

The following startling facts answer that question:

Mr. Desmond stated in the *Forum* of April, 1926:

"I believe from conversation of two of his lieutenants that what the Italian

superman is aiming at is a sort of Holy Roman Empire—at the head of it God and His superman. In the dictator's own words, 'Powerful as in the days of the first Empire of Augustus, Rome must again become the wonder of the whole world. I am the State. I, because of God, I am called. I, because I am the superman incarnate, even as that Napoleon of whom I secretly believe I am the incarnation, was the heaven-sent. I, because like Napoleon, I am law-giver as well as war lord.'

What a claim to make! Antichrist will

8. Who will come thence to judge the quick and the dead.
9. I believe in the genius of Mussolini;
10. In our Holy Father Fascism, and in the communion of its martyrs;
11. In the conversion of the Italians;
12. In the resurrection of the Empire. Amen!

Those who deny that the Bible prophesies of the resurrection of the Roman Empire cannot understand present day happenings in Italy. How rapidly event after event is taking place! Mussolini lately said—

"Within five years Rome must become the most wonderful city in the world in the eyes of all people of the globe . . . Vast, well-ordered, powerful as in the days of the first empire of Augustus, Rome must again become the wonder of the whole world."

Again, he said, "The Mediterranean must again become a Roman lake."

The influence that he wields in Italy is amazing. He is practically worshiped. Italian reports tell us that when Mussolini

passes along the street, all must drop on one knee and raise the right hand in a Roman salute.

The Fascist Ten Commandments demand idolatry. These were also read by the Bishop of Brescia. The first three are as follows:—

1. I believe in Rome Eternal, the mother of my Fatherland;
2. And in Italy, her first-born;
3. Who was born of her virgin womb by the grace of God;
4. Who suffered under the barbarian invader, was crucified, slain and buried;
5. Who descended into the sepulchre, and rose again from the dead in the nineteenth century;
6. Who ascended to heaven in her glory in 1918 and in 1922 (by her march on Rome);
7. Who is seated at the right hand of Mother Rome;

Copying Julius Caesar

Mussolini is following Julius Caesar in very many ways. The latter first took control of all the vital offices of the State. Then planned the grandiose rebuilding of the City of Rome. He afterwards assumed the godship.

Mussolini is moving very rapidly. He has brought under his control the seven most important offices of Italy. He is now Minister of Foreign Affairs, Internal Affairs, Army, Navy, Aeronautics, Corporations and Colonies. He now holds

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seven out of thirteen portfolios, besides being President of the Cabinet Council, and Supreme Head of the Fascist Party. He is now a majority in his cabinet.

Then Mussolini stated that Rome must be restored to Caesarian greatness within five years, for, said an adviser of Mussolini, "Rome, capital of the new Roman Empire, awaits an architect, and will have him; awaits the giant who will put a Fascist face on the capital of all capitals."

In addition to this the Fascist Council has been given an important place in the rule of the country. The following cable will show the importance of this change:

Rome, Nov. 16.—A government bill giving the Grand Council of the National Fascist Party constitutional status as an element of the government, has been passed by the Senate. With two senators abstaining from balloting, the vote was 181 to 19.

The bill provides that the Grand Council shall co-ordinate all activities of the régime. It is to be consulted on all questions of a constitutional character, such as laws concerning succession to the throne, relations between the State and the Roman Catholic Church, international treaties and changes in national territory. One outstanding provision is the empowering of the council to draw up a list of names to be presented to the king as nominations for the head of the government in case of a vacancy.

Mussolini may soon declare himself emperor of the resurrected Roman Empire. Already there is exhibited in Rome a statue of himself, which is ten times life-size, having the Roman emperor's wreath on his brow, in imitation of the statue of Julius Caesar, who is Mussolini's confessed model.

Resurrection Near

How quickly is the Empire of old Rome being resurrected. Mussolini has made treaties with Roumania, Albania, Greece, Hungary, Spain, Britain, and even Germany. The last two named may not remain in treaty long, Germany because of her alliance with Russia in the great northern confederacy, and Britain because of her different attitude to the Jew.

Many have been wondering what alliances Turkey will make in the near future, seeing that she holds a strategic land which is in the near north of Palestine—a land which must come under the control of the resurrected Roman Empire. Now comes the startling news that Mussolini has signed a treaty with Turkey. This is an act of deepest significance in connection with the resurrection of the old Roman Empire, in fact, it is one of the happenings of the present which is but the beginning of the fulfillment of remarkable prophecies in connection with Palestine and the Jew.

It will not be long ere we shall see mighty changes, which will bring to a rapid fulfilment many prophecies that will affect the destinies of the world. Already the government documents of Italy are headed by two dates—for instance, "A. D. 1929" and "The Year of Rome 7"; the latter year dating from Mussolini's march on Rome in 1922.

Mussolini is striving to make Italy "a concentrated, organized, and authoritative

democracy." One would not attempt to criticize him or to express approval, for if he suits the Italian people that is their business. I only point out what one believes to be the fulfilment of prophecy.

Mussolini and the Vatican

Mussolini's associations with the Vatican are as yet only surmised, but it appears that he has settled the long standing difference between the Vatican and the Italian government by allowing the Pope to rule over an independent territory with extra-territorial rights. Surely this is a remarkable advance towards the furtherance of Mussolini's ambition to become the Roman leader. Though he cannot be Anti-christ, he is certainly preparing for the manifestation of the Roman prince.

2 Thessalonians 2:7-9, infers that the Church will be taken up before the superman is revealed. Only those who have accepted Christ as Saviour and Lord are the true Church, and only those who are in this Church will be saved out of the awful time to come. The coming Man of Sin is without doubt in the world today, but not until God calls for His own will he be revealed to the world as such. He will then make a seven-year league with the Jews who have returned to Palestine, but after three and a half years he will be a traitor to his own covenant. There will then break on the world, and on the Jews in particular, an awful persecution. It is called "the Great Tribulation," and in Jeremiah 30:7, "Jacob's trouble," because the Jews are the chief sufferers in it.

Signs of the Number 666

We have already pointed out that Mussolini is consolidating the empire of Italy in a most energetic way. How rapidly events are moving towards the complete resuscitation of the old Roman Empire!

Many have wondered whether Mussolini is a Jew, but this cannot be determined though it is believed that he has Jewish blood in his veins. It is very significant that more statesmen have arisen out of that small group of 50,000 Jews in Italy than from all the rest of Europe.

The closest adviser of Mussolini is a Jew and the husband of the Jewess Madame Mercherita Sarfot, editor-in-chief of Mussolini's paper. Amongst the Fascisti, the four most influential leaders are Jews, and it is Mussolini who stopped the anti-Semitic spirit in Italy, and was responsible for the pro-Jewish program there.

Monomarks

Mr. friend Mr. R. Hickson, of New South Wales, Australia, stated in his magazine of November, 1927:

The Monomarks, Ltd., extends its ramifications throughout Europe. The advantages of the system are set out in a pamphlet which states twenty reasons why "your Monomark is more efficient than your initials"—the first being that "it gives you an unmistakable identity amongst other people of the same name."

This information shows clearly that the world is quickly preparing for the manifestation of the Man of Sin.

The Monomarks, Ltd., is rapidly becoming a universal trading concern. Whichever this has been established it is rapidly

increasing the desire to own a private monogram. The advance of the use of monograms is but the beginning of the fulfilment of that terrible prophecy which is given to us in Revelation 13:16-18:

"He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred, threescore and six."

How near must we be to the period referred to in these verses!

The energizing power of this world-emperor will be Satan himself. He will be the last Gentile ruler who, as a Roman prince, will spring out of the eastern portion of the Roman Empire, and will reign a short seven years. He will then deceive the whole world, and energized by the dragon, with the false prophet, will gather for the great fight at Mount Megiddo, Palestine, which is the correct translation of the word "Armageddon."

What about Armageddon?

How absurd it is for men to question the possibility of a great battle taking place at Mount Megiddo when we see from history how many great battles have been fought there. Ezekiel 39 gives a vivid prophetic description of the awful slaughter at this great battle, when the northern confederacy is at last united with the League of Nations and the rest of the world, in their bitter hatred of the Jew and his God. Such will be the result of the work of the superman.

It is said by some that the eastern wing of the Roman Empire came to an end with the defeat of Cleopatra and Anthony by Augustus, 31 B. C. But cannot God revive dead nations as well as dead men? He has begun to do that very thing. Greece is now a sovereign state. Egypt is rising out of the grave, and is independent. The Balkans are consolidating, and will probably strip Turkey of Europe and shut her up in Asia Minor. When God's hour strikes, His Word will prove to be true, and whatever else fails, it will abide for ever. Our Lord said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

Daniel 2 tells us that a stone cut out of the mountain without hands smote the image upon his feet, which means while the image (which represents the "times of the Gentiles") was standing. Then the whole Gentile rule ends. The "times of the Gentiles" are finished. We also read that the stone which smote the image filled the whole earth. To get a clear interpretation we quote verses 44, 45 in full:—

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to

his da
place;

pass hereafter; and the dream is certain, and the interpretation thereof sure."

Could there be clearer indication of the coming of Christ, first to defeat the Roman prince and the Antichrist in battle, and then to set up His one thousand years' reign of peace?

First the Assyrian kingdom ruled the world, Then Medo-Persia's banners were unfurled. And after Greece held universal sway, Rome seized the scepter. Where are we today?

Down in the feet of iron and of clay, Weak and divided, soon to pass away.

What then shall the next great, glorious drama be? Christ and His coming—then earth's jubilee.

In conclusion if the League of Nations holding the identical territory which was previously held by the Romans is a commencement of the fulfilment of Daniel's prophecies before referred to, and the Lord takes His Church away prior to that League's seven-year reign under Anti-christ, how near must we be to Christ's appearing.

He may come at any moment. Are you

ready to meet Him? He says, "Be ye also ready, for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

Read what our Lord Jesus Christ said in John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Oh, what a promise to the one who hears His Word, and believes on Him.

May you be one of those who can say, "I have passed from death unto life."

History of the Mayor of Sodom

By William R. Dodd, D. D., Wheaton, Ill.

THE book of Genesis records the origin of the Hebrew people. God called Abram for a specific purpose. The Jewish people began in a miracle. They were to live by faith, a nation separate from all others.

God seems to have injected into their history the story of Lot. It is not in the direct line of Hebrew history, but stands as an object lesson for all ages. No biography is richer in spiritual truth. God has made these great facts concrete. They walk before us. To get their meaning, one should remember that

Lot was a Child of God

He stands as a type of the saved man. This fact is noted (2 Pet. 2:7-9) where God is said to have "delivered just Lot, vexed with the filthy conversation of the wicked. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) the Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished." Let us look closely at his life story. God has recorded it for our instruction.

Lot's History

Four points are prominent in this narrative. We note that

1. Lot entered into Sodom.

Genesis 13 presents a scene of prosperity and of difficulty. Cattle increase, and strife arises between the herdmen of Abram and his kinsman Lot. Separation seems the necessary thing.

The two men climb the hill to talk it over.

"And Abram said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere . . . like the land of Egypt . . . Then Lot chose him all the plain of Jordan; . . . and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."

Acted in Self-Will

Lot, the child of God, knew Sodom was a wicked place, but the worldly advantages filled his eyes and his heart. The water, the markets and the chance for gain! He would dwell in a suburban home, away from the noise and smoke and sin: it would not harm his family. He would be a "commuter" and do business in the city. Perhaps he might start a mission Sunday-school, and do some good, along with his business ventures. How Satan can with arguments help a man to have his own way!

Lot makes his choice. God lets him try it. Sometimes, it is the only way. When a man's heart is in Sodom he might as well move in, for in Sodom he will probably arrive eventually. It was his choice, but this was not the end, for

2. Sodom entered into Lot.

The city heard of his choice. Such news always travels fast. "What a shrewd man," they whisper, "to get the better of his old uncle." The Commercial Club is all astir to welcome him, and present him at a special dinner held in his honor.

The ladies plan a reception for his wife, and his daughters must be introduced into society, by the "younger set." Lot decides to defer the starting of that mission Sunday-school until a later date. Men always backslide by degrees. How the Scripture traces these steps with our poor Lot.

"He pitched his tent toward Sodom," first. There was no intention of moving in—but wait! When later Chedorlaomer, king of Elam came against the city with his allies (Gen. 14:12) we read, "And they took Lot, who dwelt in Sodom, and his goods, and departed." He had moved in! "Commuting" grows monotonous, and city conveniences are so attractive. Then, business demands closer attention.

And see! When the angels visit Sodom to pronounce judgment from high heaven, the Word records, "There came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself" (Gen. 19:1). This was the place and duty of the chief magistrate—"sitting in the gate," he met and welcomed visitors. Here is more progress.

Elected Mayor

Lot was now well known, rich and popular enough to run for mayor, and be elected. It is his city now. Mayor Lot has taken his office and his place. This man of God has become the leading citizen in wicked Sodom, ripe for judgment.

But Lot, where is your peace of mind? You are not happy with it all! God will not let him be content. Lot is God's man. His inner state is pictured in the Word—"vexed with the filthy conversation of the wicked. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." It is a blessed truth. Though God's man may sin, he cannot enjoy it. God will not let him! The next scene must now come. It is,

3. Lot getting out of Sodom.

Three angels visit Abraham. He entertains them and they eat his food. They start for Sodom and he goes a piece. He is uneasy, for Lot is there, and he has a sense that all is not well.

God does not hide His purpose from him. The sin of Sodom cries for judgment! Surely, Lot has turned some people to his God. Abraham pleads for fifty righteous, and gets his request. Perhaps Lot has not been faithful, for he went there through self-will. But there must be ten. Surely he reached six others, in his mission Sunday-school.

Two angels enter Sodom. What a condition of human depravity they find! We need not tarry with the details. Lot hears of awful judgment near and is aroused to all the terror of the fact. His eyes are suddenly open to eternal things. In the fearful realization of the truth, he hears the angel speak, "Hast thou here any besides? Son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great . . . and the Lord has sent us to destroy it."

Where are the righteous Abraham had thought were there? What has Lot's testimony accomplished? Where were the converts from his mission work?

In anguish, Lot goes out into the night, to warn and save his children from impending doom. "And Lot went out and spake unto his sons in law, which married

his daughters, and said, up, get out of this place; for the Lord will destroy this city."

His Warning Unheeded

He knocks on the door of a darkened house. An upstairs window opens. "Who is there? What can be wrong with Father Lot? We never heard him talk this way before. He must have become unbalanced. Father has evidently lost his mind." The record is, "He seemed as one that mocked unto his sons in law."

What a commentary on his life! How true to experience in every age. Lot could make money, but he could not save his daughters' families. He had left God out.

He goes back home alone. "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his

wife . . . and his two daughters; the Lord being merciful unto him: and they brought them forth, and set him without the city."

God could not destroy Sodom until Lot was out. He was God's child. The Christian may be chastened, but cannot be condemned to suffer judgment for his sin (John 5:24).

Lot escaped with his two daughters. His wife looked back. Her heart was there; and she became a pillar of salt. "Remember Lot's wife!"

This child of God escaped judgment, but his life work perished in the flame. His home was burned, his property was lost, his bank-stock went up in smoke. He lost it all. Sin is the most expensive thing on earth! Lot knew the cost.

Abraham saw the smoke from the hill-top far away. He knew the meaning. The rocky hills with God were better after all.

God saved Lot from the judgment. How marvelous is His grace. But Lot has more

to learn. He is out of Sodom, but God must yet

4. Take Sodom out of Lot.

How hard the "comeback" is when one has lived in Sodom. Sin always leaves its scars. The prodigal, returning, finds forgiveness full and free; but his patrimony is often gone forever. Lot's wife was gone. So was his home. His daughters showed the effects of Sodom's morals. Lot fell before the love of wine that, probably, dated back to the Sodom life. God saves from judgment yet to come, but "the way of the transgressor" is still hard here on earth. Better far not to know the Sodom life!

There is mighty truth in the little verse: "His power can make you what you ought to be, His blood can cleanse your heart and make you free, His love can fill your soul, and you will see Twas best, for Him to have His way with thee."

"The World Upside Down" *Is the World Right Side Up*

A Bible Meditation by Elsie E. Hardy, Cedar Falls, Ia.

WE are familiar with Emerson's essay on compensation, but there are compensations not told there in which come to the lives of humble students of God's Word. One is the meditations that come during hours of sleeplessness that make vital the scenes being studied.

Such hours one early morning saw the re-enactment of a scene from a chapter in Acts taking place in far away Thessalonica. And yet it is not so far away, for it is as if we are quietly and leisurely walking down an almost deserted street in that busy city.

We are thinking over what our new acquaintance, Jason, a few days before told us about his guests, two Jewish strangers, Paul and Silas. They had recently come from Philippi where they had been imprisoned because of their teaching and working of miracles in the name of Jesus Christ, King of kings. Jason also told how he had come to believe in this King, and he invited us to come to his home to meet Paul and Silas.

Suddenly our meditations are interrupted. There is shouting, nearer and nearer—a mob!

Stepping into a doorway we await its coming, curious as to its cause. Still more curious are we when we recognize important Jewish leaders along with certain others known as "ill-favored and idle fellows."

We now distinguish some of them shouting: "Long live Caesar!" "No king but Caesar!" "Away with the strangers!" "They have turned the world upside down!" "Beware, Jews, beware!" "To the poltarch!"

The mob surges on, the cries growing fainter and fainter.

We must know more of this. What could it mean, "They have turned the world upside down"? Could it be about the stran-

gers, Paul and Silas, of whom we had been thinking?

We must know and we too start in the direction of the poltarch's. We Greek proselytes to Judaism must be zealous too for Jewish law and custom and tradition, we must hold fast even though it all is a mighty burden on the life of a man.



We hurry on arriving just in time to find that our acquaintance, Jason, is being held by the poltarch for a certain sum for security. So the matter does have to do with the strangers whom he has befriended, and now as the result of that friendliness he has been dragged here by the mob!

As quickly as we can we reach the poltarch, pay the price demanded, and help Jason escape, rejoicing that we can be of service and that he is unharmed and apparently untroubled. What did it mean? We must know. We must hear his account of the matter.

So our walk takes on another new direction and purpose. Though reluctant to talk of what has happened to him, Jason

is eager to talk of the two strangers, to tell us more of their graciousness and of their recent experiences in Philippi. And he dwelt at length on their teachings.

But our question is still unanswered. What did the mob mean, "They have turned the world upside down"? "Come and ask Paul," says Jason, and we continue to his home.

Not once, but time after time do we go to Jason's home and to other places where we can listen to these strangers, to their preaching and teaching, until we too become believers that Jesus is the Messiah, that Jesus is our King. As the years go by we realize more and more that the world in which we live with Him is indeed "upside down" as the mob shouted that long ago day in Thessalonica.

You don't understand? To live in a world "upside down" must surely be distressing? Ah, no. To live in a world "upside down" is to walk upon the heavens, not upon the earth. It is to walk among stars, not among weeds. It is to find uppermost courage, peace, joy, liberty, and confidence, and it is to find underneath our feet tribulation, anxiety, sorrow, slavery and fear. It is to find life full and abundant, not empty. It is to find privileges more precious than rights. It is to find true riches, love, service and fellowship with God.

Wouldn't you like to live there, too?

Living in the world "upside down" is truly living in the world right side up because it is the best side up.

MORE THAN HIS NECESSARY FOOD

"We have had three years of failure of crops so times are not very flush. But I enjoy the Moody MONTHLY so much I would rather eat two meals a day and have it than three meals and go without it."—J. S. Jacoby, Strathcona, Minn.

Rationa for the Rationalist to Rationalize

By Col. E. N. Sanctuary, New York, N. Y.

THE Nineteenth Dynasty of Egypt began with Rameses I. Second in line from him came Menephthah, son of Rameses II, who on his accession took the name of Hotep-hi-ma, "He who trusts in truth." Rameses II is identified as the "king who knew not Joseph."

Moses, brought up in the court of his predecessor, but for many years self-exiled from Egypt, appeared before Menephthah and requested permission to conduct his people out into the desert, a distance of three day's journey, in order that they might hold a feast and offer sacrifice to Jehovah. Menephthah refused, fearing to lose the services of more than half a million bondsmen who, if they quitted the country and found themselves free, would not likely return.

Crossing the Red Sea

After Egypt had been visited with a series of plagues, culminating in the death of the first born, the permission was granted and Moses led his people out into the desert.

The king had scarcely granted his request when he repented, and gathering together a force of six hundred chariots (Exod. 14:7), (which number is also mentioned by Josephus who states in addition thereto 50,000 horse and 200,000 foot soldiers), drove the Hebrews into a narrow place by the sea beside Pihahiroth. Scriptural and other authorities state that they left Egypt in the Macedonian month Xanthieus, which is the Hebrew Nisan or our April. This is important as it has a bearing on the water supply in the Sinaitic Peninsula which nearly ends with the coming of spring.

The Hebrews took their journey by Latopolis, a place then deserted, but where Babylon was built when Cambyses conquered Egypt. This was a town in Lower Egypt on the right of the Nile at the commencement of the old canal connecting the river with the Red Sea. This town is now called Babul.

How Israel was Fed

The purpose of this article is not to deal with the miraculous crossing of the Red Sea, but to confine ourselves with the manner in which Israel was fed after crossing the sea.

For a description of the country lying to the east of the sea the reader is referred to the report of the Egyptian Survey Department, 1907. Briefly, this shows that the country is a level gravelly expanse of desert with no shelter from the weather which, in summer, is uncomfortably hot and in winter, wind swept. It is a waste of rippled sand mingled with boulders, and

except for a few stunted seyal trees scattered over its surface, it is barren and offers little food for any animals except after the winter rains. Water is good during the winter, or rainy season.

In *Travels in the East*, Dr. Olin, after passing over the route says: "I am filled with wonder that so many travelers should tax their ingenuity to get clear of the miracles which, according to Moses, were wrought to facilitate the journey of that vast host, when it is demonstrable that they could not have subsisted three days in this desert without supernatural resources. There is no corn land or pasturage, no game or roots, hardly any birds or insects,

Cie, Paris, 1912, gives the population of Egypt, exclusive of Sinai, as 11,287,359, or a density of population of .336 per square kilometer. The Sinaitic Peninsula has an area about equal to that of West Virginia. Its density of population is only one person for each eight square kilometers, or 2,688 times less than that of Egypt.

Here then, at the threshold of a new revelation of a God-given religion Israel was given an opportunity to qualify in a service that would be acceptable to their Provider. Here God thrust His chosen people with supplies that could not have lasted for more than thirty days!

Manna Described

We are not unmindful that the critic of today has spoken of the present day manna. There is a sweet, semi-fluid substance called manna which exudes in drops from the tarfa tree and is collected by the Arabs and sold to pilgrims. Another kind is found on oak and called oak honey. The manna of commerce is a sickly smelling, sweet laxative exudation from the flowering ash. None of these mannas could be the manna of the exodus, for all combined could not in one year produce enough rations to supply the



The Land through Which the Israelites Entered Canaan

and the scanty supply of water is loathsome to the taste.

In *The Desert of the Exodus*, Dr. E. H. Palmer, M.A., Lord Alomner, professor of Arabic of St. John's College, Cambridge, who walked over this country for eleven months, says of the biblical record that "the Book to which I pin my faith contains an intelligent account of facts."

The number of Israel who entered this wilderness is not stated, but the number of those capable of bearing arms above the age of twenty, is given with accuracy in the first chapter of Numbers. This is mentioned as 603,550, exclusive of the Levites, the males of which tribe over twenty months old were 22,000 (Num. 3:39).

What a Miracle!

Fourteen months after leaving Egypt (Num. 10:11), the Israelites took their journey out of Sinai (v. 12). The land through which they journeyed is described in Deuteronomy 1:19; 8:15 as the "great and terrible wilderness." The report of the Egyptian Survey Department above referred to says that it is a "desert in the fullest sense of the word, but a desert of rock, gravel and boulders forming a scene of wild desolation."

It is conceded that the population of a country is based upon the area of its arable land. *L'Egypt d'aujourd'hui*, by le Comte Cressaty, published by Marcel Riviere et

nation for one day.

Israel's objective, after crossing the sea, was Sinai, the present Jebul Mesa. On leaving Sinai they were conducted to a point where they might drive out before them the idolatrous peoples who barred their way, and thereafter enter upon their heritage, the Promised Land.

At the second halting place, Kibroth Hattaavah (lusting for the flesh), they were supplied with a miraculous supply of quails from which many died after eating. Doubtless the trouble started with the "riff raff" (Num. 11:4), that followed them from Egypt. Near this site today is a Wady Tahmeh, from a plant of that name which means a mixed multitude, or "riff raff."

The successive stages of their journey are briefly stated in Numbers 11:35; 12:16. From Kadesh, in the wilderness of Paran, the spies went out (Num. 13:3, 17, 21, 22-23). Numbers 33 gives twenty-two stations, although from Deuteronomy 1:2, it was but eleven day's journey.

Israel traveled by a devious route and the events of thirty-eight years are crowded into a few verses. Little is said of what occurred between the defeat at Hormah and the re-assembling at Kadesh for the final advance upon Canaan, but from Deuteronomy 2:1, after their sin, they started back to the desert where they were confined by their enemies to the wil-

dersness of Zin which is Kadesh, or afterwards their southern border (Num. 34:3-5), after they entered Palestine.

From the time that Israel exhausted the food brought from Egypt until they entered the Promised Land, their principal food was manna. Josephus says that the Hebrews called this manna, for the particle *man* in their language asks the question, "What is this?" (Exod. 16:15, R. V.)

George Ebers in *Durch Gosen zum Sinai* (p. 236), says the name comes from the Egyptian *mennu*, meaning food. A description of it is given in Numbers 11:7-9. The ration for each man is given in Exodus 16:22, as one omer per day, or about seven pints. Assuming that the Levites had an adult number of twelve thousand, we would

have a total of about 615,000 adult men by adding the number capable of bearing military service. Under the old rule that "a pint's a pound the world around," we would have the total rations for one day of about two thousand one hundred tons.

The Rationalist Challenged

In view of the fact that the scientific survey heretofore referred to shows the physical condition of the Sinaitic Peninsula as supporting today but seven thousand people, will the rationalist present us concrete and intelligent evidence as to how Israel was sustained while wandering through the wilderness for nearly forty years?

In all fairness is it not more logical to accept the record in the Bible than to tax our credulity by the so-called explanations of those who reject the supernatural?

The Jewish Encyclopedia says that "a miracle attended the gathering of the manna in that the number of omers gathered by each family was found to correspond to the number of its members."

"This rendered the manna useful in solving difficult problems. For instance, when two people came before Moses, one accusing the other of having stolen his slave, Moses deferred his decision until the following morning when the number of omers of manna in their respective houses showed to whom the slave belonged."

"Faithful are the Wounds of a Friend"

Editors, MOODY BIBLE INSTITUTE MONTHLY:

I am thankful for the MOODY MONTHLY and all publications we know of and are acquainted with which are loyal to "the faith once delivered." For such we pray, and all schools loyal to the Word, and all ministers, and all teachers true to the Bible as a whole; and would be glad to pray for any in particular as far as possible.

My impression is that you are not making your appeal so much as necessary for the common people. A select few of the more highly educated people and better informed and more interested in the scholarly presentation of Christian literature, seem rather the audience appealed to than the average Christian, even more especially to those knowing only the first principles and needing the milk diet instead of the "strong meat." I have not much courage to solicit subscribers on this account. The need, I believe, is far more for the babes in Christ, the kindergarten

class of Christians, than for the full grown man.

More Milk Needed and Less Dried Beef

What can you reasonably expect of the average people who seldom or never hear the full gospel (Gal. 1:6-9) from the pulpit or in the Sabbath-school, have not family worship in the home, and who read the modernist literature put out by the religious press? They need the A B C of the glad tidings, and need over and over iterated and reiterated 1 Corinthians 2:1-5.

Give me a supply of milk to sell in the nursery, not dried beef and pastry. It's too generally a nursery now. Do you suppose one Christian even in a thousand can tell what the gospel (glad tidings) is, what Christianity is, and how Christianity differs from religion, or what it means to be born again, or why it is necessary?

How Evolution Is Kept Afloat

Evolution for instance is kept afloat by iteration, but not by proof of one solitary statement peculiar to evolution. Therefore, learn the lesson evolutionists teach us, for since this can be kept afloat by iteration, how much more the truth supported by mountains of proof, and then mountains of proof to spare!

Sincerely,
Josiah Kidder,
Northfield, Minn.

SALVE FOR THE ABOVE WOUND

Editors, MOODY BIBLE INSTITUTE MONTHLY:

You are giving us a superlatively fine, good, true spiritual magazine. The Lord bless you and cause His face to shine upon you.

Fraternally yours,
W. C. Carter,
Fort Valley, Ga.

Recovering Noah's Ark

Probably we shall be classed as madmen for publishing the following letter. It would wound us worse however, to be charged with a wild-cat scheme to extort money from people for a fake, but we have no such thought in mind. This is the story of the letter.

Mr. Wm. J. H. Strong, the writer of it, is known as a research engineer, a man about sixty years of age, son of a former president of the Santa Fe Railroad Company, graduate of Harvard, professor for a time in Wooster University, inventor, designer, etc. He prepared a survey and report on political radiocasting for the Republican National Committee, 1924, and represented the Chicago Federation of Labor before the Interstate Commerce Committee of the U. S. Senate at its hearing on the Dill Radio bill, 1926. These data and more are found in 1922-3 edition of *Who's Who in Engineering*.

We have been acquainted with Mr. Strong, though not intimately, for some years, and have been impressed as any one would be, by his unbounded enthusiasm. He speaks of "the astonishing advertising results received by the Chicago World's Fair from their unauthorized use" of his letter to them on the

subject of the Ark. It was this advertising that drew our attention to the subject, but unfortunately, as Mr. Strong tells us, the advertising did not give his correct initials or his post-office address so that any one could write him.

To make up for this omission so far as our limited circulation could do it, we volunteered to publish the letter following, but there our responsibility ends. His address is Box 505, Chicago, Ill.

If you are interested, secure such credentials concerning Mr. Strong as he may be able to furnish you other than this. As for ourselves, we believe there was a Noah's Ark, and we should be greatly elated if it were discovered, but we do not share Mr. Strong's faith in the premises.—Editors.

Box 505, Chicago, Ill.
Editors, MOODY BIBLE INSTITUTE
MONTHLY:

I believe Noah's Ark is in existence. It was built of cypress wood which is not subject to the attack of the fungus of decay, and it was pitched *within* as well as without, and lies on a mountain at about the nine thousand foot level. If not destroyed by the hand of man or by a cata-

clysm of nature, it exists today. It is of about 100,000 tons burden and therefore cannot be faked. The Deluge occurred in 2340 B.C., 4269 years ago, but the Field Museum has wooden chariot wheels excavated at Kish, Mesopotamia, which it claims are 5500 years old. They were forty-five feet under ground and but one foot above water level.

Present Day Tradition

The tradition down even to the present day is that the Ark is still in existence and can be seen. This need not surprise one since the largest and most wonderful natural bridge in the world, the Rainbow Bridge in Utah, was not discovered until 1903. Caligula's galleys, laden with art treasures, have lain under Lake Nemo in Italy for 1800 years, in the heart of European civilization and the art center of the world. They have been known to be there during all these centuries yet it is only now through Mussolini's orders that they are soon to be recovered.

Do You Believe in Noah's Ark?
If you do, are you afraid to say so in

public or to be identified with the Noah's Ark Exploration Association? This I have organized under the Illinois statutes pertaining to corporations, not for pecuniary profit, but that I might have financial backing for a search, first through the aid of a prince of the Kurds in the Ararat region who claims he has often seen the remains of the Ark, and if this proves untrue, then by airplane photography.

I am prepared to start work immediately, and to handle it in an efficient, economical, scientific, and Protestant Christian manner.

There is intense interest in this subject

as is evidenced by the astonishing advertising results received by the Chicago World's Fair from their unauthorized use of my letter to them on this subject. The returns even came from many foreign countries.

Looking for a Sign

Christ said, "A wicked and adulterous generation seeketh a sign and none shall be given it except the sign of the prophet Jonah." That generation looked for a sign and received it. He also said: "As it was in the days of Noah, so also shall it be in the days of the coming of the Son of man."

It is reasonable to expect a sign in the latter days—in the generation in which He comes—and as the building of the Ark was a sign to Noah's generation, would not the discovery of it at this time indicate that these are really the "second days of Noah"?

What a wonderful stimulus to Christians the discovery of the Ark would be, and what an important proof of the added pre-eminence of the Christian religion over all other faiths! New impetus would be given the work of missionaries.

Very cordially yours,
Wm. J. H. Strong.

Baron von Huenefeld—A Great Soul

The following from the *Milwaukee Journal* in February last, was brought to our attention by a friend, and we are publishing it with a poem written by the subject of it, and which appeared in the *Herald-Examiner* of this city just a year ago. We think the poem does much to explain the man. He appears to have been a Roman Catholic, but we hope we shall not be accused of glossing over the worship of images if we print the poem just as he wrote it. Evidently it was not the symbol hanging on "the homely wall" he worshiped, but the Saviour whom it symbolizes, and who had arisen from the dead and was seated on the right hand of the Majesty on high.—Editors.

Baron von Huenefeld passes to that last great flight from which there is no return, and the world is just beginning to realize the spirit that lay within the man. Of the hundreds of thousands who saw him on his tour of America after his successful flight across the Atlantic, probably there was not one who didn't remark audibly or to himself about the frailty and the unprepossessing appearance of the baron. Could this be the man who had actually conquered that westward course across the Atlantic which had proved too much for Nungesser? It was.

Here was a man doomed to an early death who wanted to do something real before he passed. The westward flight was the hardest thing he knew, so he

worked and planned. What if he should fail, what if the *Bremen* should meet the fate of the *White Bird*? Well, a few months more or less didn't matter.

He won, and smilingly, even light-heartedly, he accepted the plaudits of America. And we didn't know that behind it all lay a shadow more fatal than the shadows which pursued him when he struck the storm area of the western Atlantic and was forced far into Labrador.

If the power to carry on under the most adverse circumstances, even under a shadow that overcasts life itself, is the measure of a man, we should accord high place to Huenefeld who wrote his name in aviation before his fate overtook him.

—*Milwaukee Journal*.

Baron Gunther von Huenefeld, on the day following the landing of the Bremen, wrote a stirring poem vividly depicting the experiences of the intrepid trio who had flown across the Atlantic from east to west. The verses were penned in a lighthouse on Greenely Island for the New York Staatz-Zeitung. Here they are:

By E. G. Freiherr von Huenefeld
(Rendered into English by George Sylvester Viereck)

A GARISH print, the Saviour on the cross,
Looks down upon me from the homely wall
In silent admonition. Poor and rude,
And yet what priceless treasure! Yea, not all

Paeans of praise from thousand lords of song
Can voice the faith and fervor that abide
In the dear image that we most adore,
Blessed by the blood that oozes from His side.

He fought and died, believing in the flame
That glowed within His bosom; gave His life
Unto the eager judgment of His love,
Unto the radiant glory of His strife.

Silent I ponder. Ended is the flight—
And He whose hand upheld us in the air,
Whose grace has calmed the snowstorm and the night,
Is now with me and folds my hands in prayer.

In the small hut of quiet rustic folk,
In snow-blown wastelands, lonely and immense,
Thy Godhead's vestment rustles in my ear,
And everywhere reigns Thy omnipotence.

He who has glimpsed the awful face of death
Can but confess Thy mercy and Thy might;
Who never bowed his heart before Thy cross,
He never saw the unadulterated light.

Greenely Island, April 14, 1928.

—*Herald-Examiner*, Universal Service.

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Missionary Department

William H. Hockman

THE NEAR EAST ASTIR

Astonishing and rapid changes are being witnessed throughout that vast stretch of old world territory extending from the Mediterranean to the borders of India, where the pomp and power of ancient civilizations have for long centuries been succeeded by desolation and stagnation. For a whole millennium the hand of Islam has ruled over the populations with unchallenged sway, enslaving mind, soul and body, and fortifying them against innovations from the progressive West.

Turkey on the Move

Since the World War things have begun to move, slowly at first, but recently with almost violent rapidity. Turkey has taken the lead, under the strong hand of Kemal Pasha, supported by the ambitious Young Turkish party. Frequent references have been made in these columns to the many and varied reforms and innovations introduced by President Kemal, the most significant and far-reaching of which is unquestionably the new written language. A new phonetic system of writing has been introduced utilizing the Latin letters with which the whole Western world is so familiar.

Pressure has been so applied as to literally drive the whole nation to school, even government officials having to master the new alphabet in order to hold their positions. Government regulations now require the new language for all public purposes,—newspapers, proclamations, placards, signs, street names, railways, etc. This reform brings the possibility of reading and writing within the reach of the whole population, including of course the women.

What an Opportunity!

The manufacturers of toilet preparations, patent medicines, chewing gum and cigarettes will see to it that the population is well supplied with reading material. What about the gospel message? Formerly only an occasional person could possibly read the intricate Arabic script, but now the key to literature is placed in the hands of even the street urchin. Now is the time to flood Turkey with the gospel in print!

WHERE A LITTLE MONEY WORKS MARVELS

From Dr. R. M. Wilson, Soonchun, Korea: "In our new leper asylum we have erected seventeen cottages for the men, with accommodation for twenty-four cases each, making a total provision for 408 cases. We are still short three cottages for men. For the women we have erected four cottages, with accommodation for twenty-four cases each, and eleven cottages for fourteen cases

each, making a total of 250 cases. We are still one cottage short of our needs for the women. Out here it is not a question of 'my house' or 'my room,' but 'my floor space of 3 x 6.' If our building money holds out we will have the lepers erect these needed buildings; but if not, some can just sleep upon the ground and cover with blankets of clouds!"

"Some of the high prices paid our leper workmen are as follows: two cents a day for common labor; \$1.10 for building a



Reproduced by special permission from National Geographic Magazine.

This Constantinople shop displays its name in Old Turkish (Arabic script) above and then repeats its name in the recently adopted New Turkish (Latin letters). Both proclaim the fact that this is the "New Book Store."

stone bridge; \$6.00 for the carpenter work on the cottage for twenty-four people; the dispensary nurses receive fifty cents a month, and among these is a man who is able to perform various surgical operations, including the amputation of legs. Of course these leper employees receive their keep as well."

AN ESKIMO CONSCIENCE

From Dr. Henry W. Greist's unique little paper *The Northern Cross* we quote the following: "No man anywhere tries harder to live his religion than does the average Eskimo. Once he is assured as to the ethics of Christ, the said rules of practice become his own.

"It was the day for the celebration of holy communion. The room wherein the service was held was the one-room home

of the ruling elder. Not very large, and yet there were crowded within that room not less than fifty souls, all sitting closely together upon the floor. The preacher did not dare to step sidewise or forward or backward lest he step upon some baby or fall over the outstretched limb of some adult.

"While the elders were passing the elements it was noticed that an old white-haired pillar of the church declined to commune. Bowed with evident sorrow he was sought out immediately after dismissal and was invited to remain that his trouble might be investigated through the interpreter, during a session meeting. Said he, 'I have violated the Lord's holy Sabbath. Just a month ago a big white bear came to my cache outside my igloo on Sunday

morning early and tried to get my meat. Meat is very scarce, and I could not spare meat for that bear's breakfast. Boys came in and told me, so I go out and drive bear away. In a little while that bear come back. I drive him away again. In maybe an hour two bears come, first bear and his friend. Neighbors say to me, "Why don't you shoot bear?" I say to them, "This is the Lord's Day." So me try to drive them away, but they would not go and then me shoot. But I have had plenty sorrow for doing that on Sabbath Day.'

"Then the minister sat down by this old soldier of the cross and tried to explain away his fears as to the law, and in the end he brightened up and promised not to feel anxious any longer."

SOME HARD FACTS TO FACE

Mr. John C. Williams, home director of the North East India General Mission, together with Mr. H. H. Coleman, American secretary of the society, are paying a visit to the Indian field. In a recent letter Mr. Williams pens the following sadly significant words: "On Christmas night we visited the All Party Conference and Exhibition, in which our society shared a stall with the

British and Foreign Bible Society for the sale and distribution of evangelical literature. I was struck with the insistent thirst for knowledge exhibited by some of the many who pressed around our stall.

"Mr. Coleman entered into conversation with a mathematical professor (Hindu), who was full of all the sophistries of modistic teaching. He was a clear conversationalist with a carnal mind, trained and keen to withstand every convincing thrust of the spirit of truth, and declared his profound dissatisfaction with the revelation of God in Jesus Christ. He had no use for either Christianity or the Hindu faith of his fathers. Neither the way of the Cross nor the way of tradition had any attraction for him. Rather would he make a way for

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Rev. J. Mackie Niven, Treas. (MM) 184 Alexander Ave., Winnipeg, Man.

himself along the quaking bog of agnosticism.

The tragedy of the above case lies in the fact that this brilliant but deluded thinker was the product of one of the largest denominational mission schools in India. How many have thus come in early years within touch of the living bread and ultimately been sent away, not with a spiritual revelation of the Saviour, but with a stone of mental acquisition divorced from saving grace. This incident is significant of the trend of modern teaching and its results. Pray for this man, dear reader, that the Holy Spirit may radiate his mental darkness, showing unto him the Messiah who alone is light and truth."

**WHO HAS HEARD OF THE
HAK-KAS?**

An interesting people, with ancient traditions, elaborate culture and kindly disposition toward the missionary are the Hak-kas of South China. It may be surprising to most people to learn that there is a large population, numbering perhaps 40,000,000, that is distinctively different from all their neighbors, though having much in common with them. South China is a perplexing conglomerate as to racial origins. Various waves of emigration from the north at an early period resulted in strange mixtures with aboriginal groups who had previously come in from the south and west. It is not an uncommon thing in some of the southeastern provinces to find two very distinct spoken languages on opposite sides of a range of hills, or in neighboring valleys.

Ancient Origin

Away back in the dim past a considerable group of people started south from somewhere in the northeast and found their final abode in what is now the northern part of the province of Kwangtung. One family claims to have their ancestral record for seventy-six generations, stretching back to the time of the first emigration from the original small kingdom in Shantung province, the home of the venerable Confucius.

The word Hak-ka means guest, a name applied to these emigrants by the still older inhabitants. While an integral part of the Chinese nation, using the universal written language and many of the common customs, they have retained their original dialect and many very ancient traditions that mark them off as a distinct people. By no means are they to be confused with the aboriginal tribes found in southwest China, who are for the most part primitive and illiterate and of a totally different racial origin from the Chinese.

A Sterling People

The Hak-kas have produced many fine men and made a very considerable contribution to Chinese life, including some distinguished political and intellectual leaders. The mother of China's first president, Sun Yat Sen, was a Hak-ka.

During the upheaval and chaos of the past several years, the Hak-ka people have been scarcely affected by the prevailing anti-foreign feeling, and certainly not at all by any anti-Christian propaganda. Missionaries are welcomed with unfeigned cordiality and may go anywhere in their territory with perfect peace and safety.

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TRUE understanding of Christ's purpose set forth in the Word, and a genuine revealing of His passion and love in the hearts of His followers, will lead the obedient Christian to definite participation in missionary ministry in its threefold aspect:

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Are They to Have the Gospel?

But little has been undertaken in the way of special missionary effort to reach these promising folk in their own language. A number of stations are situated in communities where scattered numbers of Hak-kas are found, but up to the present no attempt has been made to establish a distinct mission for reaching them through their own language and by means of trained evangelists from among their own number.

It has been laid upon the heart of Dr. J. R. Saunders, for over a quarter of a century a missionary in China, and in recent years working among the Hak-kas, to form a special agency for evangelizing these very needy and easily accessible people. Dr. Saunders may be known to many as the author of a number of books, such as *Men and Methods That Win in the Foreign Field*, and *The Cross and Reconstruction of the World*. He has also made a translation of the New Testament into the Hak-ka dialect, and has had some years of experience in training native teachers and preachers for ministry among their own people. For the past several years Dr. Saunders has been carrying the responsibilities of secretary for the Child Welfare Movement of China.

The newly organized society is known as "The Hak-ka Mission," with a large and representative advisory committee and an administrative office in New York. Dr. Saunders is now touring the country in the interests of this new venture, and God willing, plans on taking out a party of workers in the autumn. Friends desiring information may address the mission office at 75 West St., New York City.

HOW IS THIS FOR A TESTIMONY?

Down in Guatemala a policeman sauntering up and down his beat, loitered in the shadow of the mission chapel, and was soon engaged in conversation by the ever-seeking missionary. After some preliminary discussion, there was a personal appeal to seriously consider the only way of salvation, which led the policeman to say: "But I am a policeman; how can I be a believer?"

"Why not?" was asked by the missionary.

"Because a policeman is in constant contact with the worst side of life, he cannot keep his spirit calm, he has to use his club sometimes, he may be called upon to kill on occasion."

After further argument and appeal the conversation continued thus:

"But you will have to acknowledge that the Catholic religion does more for the police force than you do."

"How is that?" the missionary inquired.

"Because when they have a feast everybody gets drunk and we run them in, and next day they pay a lot of fines and we policemen get our back wages paid up. If everybody were believers of the gospel how would we policemen live?"

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Special Mission to evangelize the Hak-kas of Southeast China following the Message, Life and Methods of Apostolic Christianity.

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Send names of those who will be members of our prayer family or desiring information to

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has a record of a full quarter of a century of blessed ministry to the homeless and outcast lads of that heartless Mohammedan land. Mr. Elson is a member of the great world-wide family of old Moody Bible Institute students, having left the Institute in 1895.

From a recent letter written by a colleague of Mr. Elson's, we quote the following brief resume of the story of the Raymond Lull Home.

"Its beginning was very singular and interesting. It came about in this way. Mr. Elson was living in Tangier and had a refuge in which men might sleep near the market. One day he was riding down the street when he realized there was a tug at the pony's tail. He turned about and saw a ragged, half-starved lad looking up pleadingly. "Please, sir, take me with you to be your boy." Realizing full well the boy's condition,—for hundreds and thousands are parentless, homeless and forced to beg or steal food and find some corner in which to sleep,—Mr. Elson was nevertheless forced to say no. "No" was not sufficient, for he pleaded again and again. Finally he was told to say no more. Early one morning Mr. Elson opened the door and found a bundle of dirty rags huddled up against it. A boy awakened, and in a sleepy but earnest voice said, "Please, sir, I have come to stay." Touched by his persistence, permission was granted him to stay until after breakfast.

A Venture of Faith

"After prayerful consideration it was decided to keep the boy. They removed his dirty rags, gave him a bath, dressed him in clean clothes and provided him with

good food and a proper place to sleep. Day by day he listened to God's Word and learned to read it. An elementary education was provided, but best of all he came to know the need of a Saviour and accepted Christ as his only salvation.

"Soon other needy and homeless boys came asking help. Mr. Elson believed that if God sent the boys He would also make due provision for their support. Thus one by one they came until the home was entirely too small for the growing family. An opportunity came to buy a seventeen acre farm out in the mountains, three miles from town, where a suitable home could be built. Since then little by little the work has developed, until now almost every convenience is provided for the boys. The family averages from thirty to fifty, including boys ranging all the way from new born babes to young men. During the past twenty-five years hundreds have come under the sound of the gospel and gone out to the ends of this land, many of them confessing Christ as Saviour.

A Daily Program

"A glimpse into the life of the home would reveal something like the following. Every morning they rise quite early, and are ready for breakfast at seven o'clock, when they squat cross-legged on the floor beside two long tables about a foot high. After a song of praise and thanksgiving to God, they eat their simple breakfast of mush and coffee. After breakfast all hands turn to duties about the home. The dispensary is opened, and all who need attention come for treatment. Many of the boys arrive in very poor health, but with proper attention and regular habits they soon be-

come strong. At nine o'clock the school bell rings. All line up, file into the schoolroom and take their places. After a period of devotion and exposition of Holy Scripture, the small boys are permitted to go out to play, while the older ones remain for study. At twelve o'clock dinner is served, consisting of bread, dates, olives or some ripe fruit. In the afternoon much work is done under supervision, every boy being taught to do something. Wood is gathered for fires or charcoal-making, work done in the garden, or roads repaired. Those interested in trades are encouraged in that direction.

"After supper, consisting of vegetable stew, all enjoy a time of play. Almost every night, just at dusk, we may see a large group of boys seeking out a place where they may together read God's Word and pray. This began a year ago, the boys conducting it themselves. Some did not think it would last, but it has continued to grow, and we believe there is a real work of grace in many of their hearts. Not long ago one of the oldest boys manifested a desire to speak in the refuge for men in Tangier. It was granted, and a marvelously clear and bold testimony was given.

"This is only one branch of Mr. Elson's work for God, but who can estimate the extent of its influence? It requires a great sum of money to feed and clothe so many boys year after year, yet, resting on the promises of God, there has been no failure in all these years. Mr. Elson's work has no organized society back of it; they simply trust God for all their needs. This ministry is commended to you for remembrance at the throne of grace."

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This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

A RECORD YEAR IN BIBLE DISTRIBUTION

The Bible is still popular; it is still the world's best seller. More than thirty million copies are circulated every year throughout the world, and the Book has been translated into more than 800 languages and dialects. At the annual meeting of the New York Bible Society, just held, the announcement was made that during the year 1928, 965,671 copies of the Scriptures in 71 languages were circulated in the city and harbor of New York, the largest distribution ever made by the society. No other book has had such a circulation in the metropolitan area.

The society has only one work, that of circulating the Holy Scriptures. It handles no literature of any kind excepting the Bible. The society never goes into debt and never borrows money, the amount of the work being determined by its income. The large number of friends in every state who are interested in the free distribution of the Scriptures make possible the continued activities of this historic society, which is located in its Bible House at 5 East Forty-Eighth Street, New York City.

DARE WOMEN SMOKE?

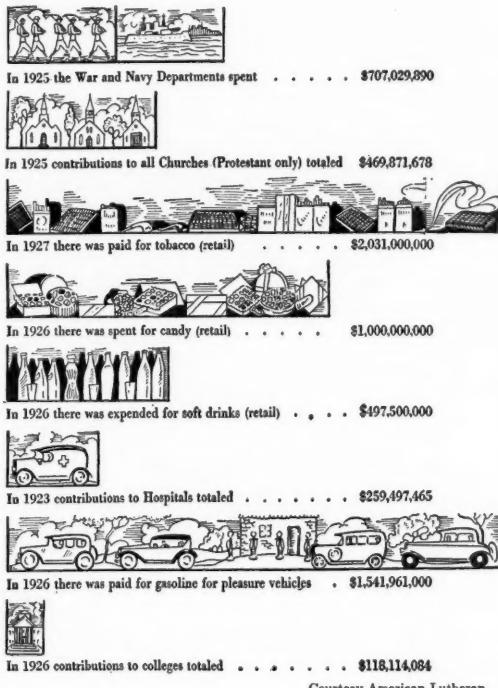
Cigarette smoking it is said is becoming more and more common among women. We would like to call the attention of the women to a statement made by a leading physician in an address to a gathering of physicians. An exchange makes this report of what he said:

"Sixty per cent of all babies born from cigarette-smoking mothers die before they reach the age of two, due primarily to nicotine poisoning. Dr. Chauncey L. Barber, Lansing, Mich., asserted at the annual convention of the American Association for Medico-Physical Research. As the nervous system is easily poisoned by nicotine, a baby born of a cigarette-smoking mother is sick. It is poisoned, and may die within two weeks of birth. The post-mortem shows degeneration of the liver, heart and other organs. The evil effects of cigarettes upon boys are evident beyond all argument. The almost absolute silence of the church in the presence of this very great, and rapidly growing evil, is hard to understand."

We do not believe that all the harm of cigarette smoking is done to women and babies. We have seen many men and boys suffering from the bad effects of cigarettes.—*Presbyterian of the South.*

THE ROMAN QUESTION SOLVED

The Roman question which has vexed Italy for nigh threescore years is settled. Ever since Mussolini came into power as dictator of Italy hopes were held out that he could solve the problem that has baffled kings and statesmen alike, because no minister since Italy became free had ever held such power and prestige as that wielded by Il Duce. There will be many who will see



in this the crowning achievement of Mussolini's career. It is impossible at present to estimate the full significance of the event, but, viewed in retrospect, the settlement of this question may mark one of the most important events in the international history of the present century.

This will bring to an end the trouble between the Roman Catholic Church and the State, which dates from September 20, 1870, when the Italian armies entered Rome, and the people of the capital and the surrounding papal dominions, by an overwhelming majority, voted to join the kingdom of Italy, thus bringing to an end the temporal power of the Roman Pontiff. As a protest against his loss the Pope has ever since voluntarily remained shut up in the Vatican Palace from the day he is elected until he is buried in the crypt of St. Peter's. He has regarded the Italian government as a usurper who has robbed him of his possessions, and has consistently maintained that the independence he for-

merly enjoyed as ruler of the papal states is essential to the best interests of the church of which he is head.

Under the terms of the treaty the new papal territory will be known as "the Vatican State." The Pope will have the full prerogatives of a reigning monarch, will have his own railway station, postal and telegraph services. He will have the right to coin money, issue bank notes, print postage stamps, and will in addition receive from the Italian government an indemnity amounting to \$105,000,000. That the long-standing dispute has been settled should be a matter of extreme satisfaction to Italy. What train of events may spring from it the rest of the world will watch with interest.—*Toronto Globe.*

DISTRIBUTING THE GOSPEL OF JOHN

The Gospel of John printed in large quantities can now be had for a penny a copy. When we consider that about seventy-five per cent of the people in America have never read this portion of the Scripture through, it is easy to understand why consecrated men are now bending every effort to distribute this Gospel to workers in stores and shops, inmates of prisons and hospitals, and everywhere they are likely to receive a favorable reception. Some workers have adopted the plan of stamping the name of their church with an invitation to the services, in the front of the Gospel. The Gospel Evangelizing Association, 2909 Umatilla Street, Denver, Colo., issues an insert for the inside back cover urging the reader to accept Christ, at fifteen cents a hundred. Gospels in large quantities may be secured from the above association or the American Bible Society.

BIBLE INFORMATION FOR ENDEAVORS

The International Society of Christian Endeavor has designated the Bible as the topic of consideration for its April sessions. In view of this fact the American Bible Society is providing appropriate literature upon each of the four topics, which will be mailed free to those who apply for it.

A PRAYER MERGER

The proposed merger of the Methodist and Presbyterian churches may possibly be achieved, and it may not. Of late years we hear considerable concerning the merger of Protestant churches. Where this can be brought about without compromise of faith, the movement is necessarily sound and sensible. But there is another aspect of the Protestant church proposition which, we believe, is rapidly coming to a crisis—a situation which is as certain to come as day follows night.

In most Protestant churches at this present time there is a certain amount of "fall-

ing away" from the faith of our fathers. The natural result combines in two divisions—one contending for the apostolic faith and adhering to a purely evangelical program, and one contending for what it is pleased to term a modernistic, world-compromising, non-evangelical program. So we have the fundamentalist and the modernist. The fundamentalist believes the Bible is the very Word of God. The modernist believes the Bible contains the Word of God only in part. The logical conclusion, if one were to subscribe to a purely modernistic, or materialistic conception of the Bible, would be to throw the Book away entirely. If we are not to believe it is wholly God's eternal Word, miraculously and supernaturally preserved through the centuries; if we are not to believe it to be an inspired and authoritative document, then, of course, it becomes to us no more than Shakespeare and is just as powerless to save immortal souls.

This paper is heartily in favor of a merger among the different Protestant church denominations where it can be brought about without compromise of the faith for which countless thousands have gladly given their lives; but not otherwise. A far better move, so far as we sense the present Protestant church situation, would be the union of Bible-believing, Bible-loving, evangelically-minded people of all church denominations into a world-wide prayer league for the purpose of praying down upon all the churches a baptism of primitive, apostolic faith in God and His Bible. That's what we need at this time

more than anything else. After all, united prayer is more essential to God's program than either compromise or merger.—*Sherburne Advocate-Standard*.

MEMORIZING THE SCRIPTURE IN KOREA

The enlightened Christian conscience in Korea seems often to grasp the close relationship of learning and of putting into practice. Said a convert to his missionary friend, "I can recite from memory the Sermon on the Mount," and he did it perfectly. "But," said the missionary, "we must not only commit God's Word to memory, we must practice it every day." Said the Korean, "Ah, that is how I learned it. I tried and tried and not a sentence would stick in my memory until I thought of memorizing one verse at a time and going out immediately to practice that verse upon a neighbor. That worked and that is how I committed to memory the whole of the Sermon on the Mount." In a large way that is what has been done by great numbers of the Korean church. Such an instance of memory work as at Wonsan is not unique in Korea or in other places on the foreign mission field. Many memorize not only chapter, but even books of the Bible.

THE EMASCULATED TEXT-BOOK

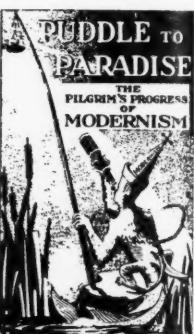
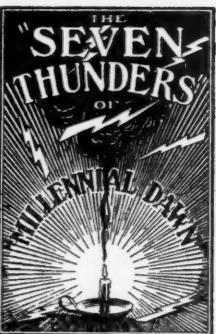
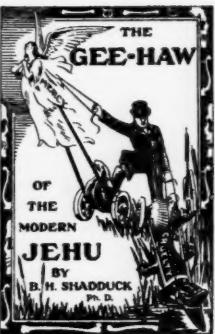
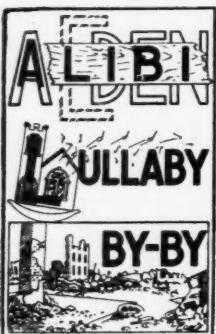
Despite the well known fact that the Bible is now in the curriculum of many of our colleges and that it is much discussed in all our colleges, one often wonders if

the young men and women of our generation come out of college reverencing the Bible as did their fathers? As for us we would much prefer that the Bible be removed from our institutions than that it should be emasculated by teachers who have come to believe that it is a human document full of glaring errors. We have no respect for the Bible department of some institutions that are forever talking about "the exalted place which we are giving the Bible."

A while ago we learned of a young woman of fine intellect who had just left college with a bachelor's degree, but with her faith utterly shattered! As she packed her trunk preparatory to leaving college she flung away her Bible, saying in the hearing of a friend: "I am done with it!" It goes without saying that there are teachers in some of our institutions who ought not to be there, but in all fairness it ought also to be said that there are pastors in some of our pulpits who ought not to be there. If churches make blunders in calling pastors, institutions must be pardoned for making blunders in calling teachers. But in both cases the mistakes ought to be corrected with the greatest possible expedition.—*Watchman-Examiner*.

CHRISTIAN EDUCATION

Jesus told us in Matthew 28:19, to "teach all nations," and to "teach them all things" whatsoever He had commanded us. That calls for schools. Some would say that passage means to "disciple" all nations, but it says "teach." Matthew put it that



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(The Sunday School Times has heartily commended them in its published reviews)

Prof. L. S. Keyser, D.D., head of Hamma Divinity School, used more than a column in "Bible Champion" to commend the two books he has read. We quote a fragment from his review. "Our special attention having been called to Dr. Shadduck's books, we decided to read them. The result is, we find that they contain an argumentation that is smashing. We do not know of another author who has pointed out the impossibilities and absurdities of the theory more keenly, and, to our mind, more convincingly."

Last Call

For the season. This is the last appearance of our ad until late in the year. We receive many letters containing such statements as, "Many times I have intended to order your books, but when ready to do so the ad had been mislaid." Or, "I had some of your books and loaned them to a friend who loaned them to others and I could never

get them back and so, lost your address." One foreign missionary wrote to a friend nine miles away to secure our address. Why not order before you lay this magazine aside? Two dimes, securely wrapped, will get one book. Dollar bill will get five.

Together, these books have 45 cartoons that are picture parables. We receive scores of letters saying the customer has read a book three or four times. We think no books have been published that are easier to loan and harder to get back. Some one in your community needs them,—why not invest in a few before this ad is lost?

We quote in a condensed form and emphasize one paragraph of the strong

statement of Editor (Rev.) T. Q. Martin: "I have in my possession and have read with thrilling interest and real profit, three little books—Puddle to Paradise, Jocko-Homo Heavenbound, and The Toadstool Among the Tombs."

"The author in his own inimitable way digs up the very roots of that nonsensical string of guesses known as 'The Evolutionary Theory' of the origin and destiny of things. He grips your attention from the first to the last word. I should like to see a copy of these little books in the hands of every person in America."

"I wish I were able to donate a supply of these books to every High School."

"My candid judgment is that my dollar invested in these booklets has yielded me the greatest profit of any dollar that I have invested in twenty years."



SPECIAL OFFER

If you are willing to follow Editor Martin's suggestion, we will bear half the expense. Send us ten names and addresses and we will send postpaid one book to each one for \$1.00—your selection or ours. If you have not read these books, we will send them postpaid for 20c each. If order amounts to \$1.00 we send two or more 8-page tracts such as, "When Snakes Began to Nurse Their Young" and "Cousin's Day at the Zoo." Write today.

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way, and he is the one who heard it. Moses was taught in the schools of Egypt as Jehovah directed his childhood life. Then he led Israel out of Egypt to the banks of the Jordan River. Paul was taught in the schools of Tarsus, then finished his education under Gamaliel in the seminary at Jerusalem. He found Jesus on the way to Damascus, and became the world's teacher of grace.

In the synagogues of Israel, from Abram to Polycarp, the Jewish children were taught to worship Jehovah. In Hosea 4:6, Jehovah says, "My people are destroyed for lack of knowledge." In 2 Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Nicodemus recognized Jesus, in John 3:2, as "a teacher sent from God." We need teachers who are workmen who need not to be ashamed, educated, trained, teachers whom God has called and the schools have sent.

Christian schools have furnished eighty per cent of all the successful men and women in American affairs. Seven of nine judges of the Supreme Court were graduates of Christian schools. Sixteen of twenty-five presidents of the United States were graduates of Christian colleges. Seventeen of twenty-six masters of American Literature were graduates of Christian schools. Two-thirds of the members of Congress were graduates of Christian schools. Ninety-eight of every hundred college-trained preachers are graduates of Christian colleges.—*The Baptist Record*.

HAS PROHIBITION INCREASED SMOKING?

It has been claimed by some that the prohibition amendment has resulted in the increased use of tobacco and other narcotics and habit-forming drugs. This may be true in some cases, but according to *Tobacco Leaf* the passing of the saloon has had a detrimental effect upon the tobacco business, and to such an extent that while prior to the passage of the prohibition amendment the number of cigar factories in operation was more than 13,000, the number now is 8,409, a loss of nearly 5,000; the annual consumption of cigars has dropped from 7,560,000,000 to 6,891,000,000, a loss of more than 660,000,000. In calling attention to these facts the editor of the *Tobacco Leaf* claims great credit for the tobacco industry because of their patient acceptance of the damaging influence of the prohibition amendment.

Attention is not called, however, to the fact that while the consumption of cigars has been decreased, there is a steady and an enormous increase in the consumption of cigarettes, so that the actual amount of tobacco consumed is probably greater than ever before.—*Good Health*.

ARE SUNDAY EVENING AND MID-WEEK SERVICES PASSED?

Frequently pastors or officers are heard to say, "It can't be done," or, "They are back numbers," when speaking of such services, or, "We are no worse off than others." Such remarks do not always come from persons who have first hand information, because loyal church

April, 1929

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members know very little about other churches.

A new pastor at Englewood, coming from a place where doubtless such services are well attended, probably heard such remarks and decided to investigate the question to his own satisfaction. As this is a church of average city size, with average community make-up as to residence, flat, hotel, or apartment dwellers, with average number of really interested persons and average problems, Dr. James E. Congdon's report which follows, may be of interest:

"The program of the last two Sunday nights, particularly the music and advertising has been in the nature of an experiment by the minister, who desired to see for himself, as well as to indicate to the officers, whether it was possible to secure large Sunday night audiences. An actual count showed that last Sunday night there were between 700 and 1,000 present. This was one of the largest audiences that has been gathered in this church for several years, and demonstrates that under proper conditions, with proper advertising, and a program that is capable of being well advertised, the auditorium can be filled.

"At the prayer meeting Wednesday night the minister said, 'Any church can secure a large audience if it wishes to pay the price, but on the other hand if the price is paid to secure a large and stable audience, the audience will in turn pay the price. This price is not money only, but in labor and service.'

—Chicago Presbyterian.

TRYING TO BREAK GOD'S BANDS ASUNDER

Organized governmental revolt against God is now a fact on earth. Occurring from time to time through the centuries, it was predicted in the Second Psalm that kings and rulers would "take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." The official organ of the Soviet State in Russia is *Besbozhnik*, meaning "The Godless."

A new Soviet campaign has been started to stamp out religion. Lenin's hatred of God was expressed in his slogan "Religion is Opium for the People." His widow, known as Krupskaya, is writing and publishing a series of articles in this new campaign. She is reported by *Time* as follows: "The need is imperative that the State resume systematic anti-religious work among children. We must make our school boys and girls not merely non-religious, but actively and passionately anti-religious. . . . The home influence of religious parents must be vigorously combated. . . . Skill and persuasion must be used. I do not approve the over-zealous methods of some school teachers who make a practice of tearing off every crucifix which they espied on a child's neck. . . . Such methods are not efficacious. . . . I also doubt the wisdom of instructing advanced classes in anti-religion by the method of dissecting before them the remains of so-called saints or other fetishes. The shock with which such demonstrations impinge upon latently religious minds often produces, in my experience, a negative result. We must be more subtle." —*Sunday School Times*.

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Truth Illuminated

William Norton

"AGONIZE"—"ORGANIZE"

"Agonize" is not a popular word in the modern church's vocabulary. "Organize" appears to have the supreme place. We organize more than we agonize. But it is in agonizing intercession that the real conflict in our time is to be won. *Rivers of vitality have their rise in souls that are on their knees before God.*—J. H. Jowett.



RE-SIGNING HIS COMMISSION

We shall not soon forget Dr. Villers' story of the great Scotch preacher, John Robertson, who, discouraged with his work, sat and meditated and prayed late into the night; and as the day dawned he cried out of the anguish of his discouraged soul, "Lord, I resign my commission," only to hear back the consoling words from the Master, "You do not have to resign your commission. I will re-sign it for you." And John Robertson went in new power from that day.

The fraternity of the burning heart is one that requires and may have constant renewal at the touch of the Master.—The Baptist.



NO LIGHT IN HIS LANTERN

One night a man was run down at a level crossing. Consequently the old signalman in charge had to appear in court. After a severe cross-examination he was still unshaken. He said he had waved his lantern frantically, but all to no avail. The following day the superintendent of the line called him into his office. "You did wonderfully well yesterday, Tom," he said. "I was afraid at first that you might waver." "No, sir," replied Tom, "but I was afraid that old lawyer was going to ask me whether my lantern was lit!"

How tragic it is that so many Christians are "waving the lantern" in the same way—and lives are lost.—Sunday Companion.



A CHILD'S FAITH, AND OURS

The whole contrast between childlike trust and ours was summed up in the reply of a wee maiden to a man sitting in the seat behind her on the train. She seemed to be all alone, with no one at all to care for her. The man leaned forward and said, "Aren't you afraid of riding all alone on the cars?" Her eyes went wide at his folly; her rosebud lips gurgled with laughter—she was only five. "Oh," she said confidently and a little defiantly, "there can't anything hurt me on this train; my papa's the conductor!" That's it! Here are we, thundering swiftly through this vast universe, swept through joy and grief, sickness and health, life and death; but all the time our heavenly Father is the conductor.—Evangelical Messenger.

April, 1929

BURDENS MAY BECOME BRIDGES

An ant was carrying home a bit of straw, and came to a crack in the rock it was crossing. The little ant tried in different ways to get its burden across, and finally decided on a plan. It put one end of the straw down at the edge of the crack and then pushed it till it reached the other side, then walked across on his burden, making it a bridge.

All the burdens that we bear may in time become bridges which will carry us over to the other side if we bear them faithfully for Christ.—S. S. Teachers Quarterly.



"HE HEARETH US"

1 John 5:14

There are people of a scientific mind who object to prayer because they believe that this world is governed by fixed laws that do not change. They overlook the fact that every force is likely to be overcome by a higher force. Away in the distance is Lake Superior, and above it shines the sun. The sun says to that great body of water, "Come up; let millions of tons rise into the upper air." The law of gravitation replies, "No, I hold every drop of this water down with a power of 62½ pounds to the cubic foot." But the sun exerts his power, and the water goes up gently and invisibly. Then it comes down again in the rain, watering the farms and gardens. The lower always yields to the higher.

When we pray we appeal to the highest power in the universe and we have the assurance that "he heareth us."—A. C. Crews, in Westminster Teacher.



FALSE HOPES MERE STRAWS

Jesus saith unto him, I am the way, the truth and the life—John 14:6.

"Some time ago," said a pastor, "standing at a railroad station, my attention was attracted by a number of persons passing in and out of a tool-house. I crossed the track and entered the house. There, awaiting identification, I saw the body of a man found early that morning at the foot of a steep embankment not far from the station. In one hand was grasped a straw. The man evidently had grasped it while falling, in his natural endeavor to get hold of something by which to save himself. There he lay dead, with a straw in his hand! I have frequently been reminded of this incident as I have met persons who were clinging to some false hope. I have found men holding on for their eternal salvation to the negative guess of Universalism, their own goodness, their morality, or their superiority to professing Christians. These are straws, mere straws! When we come to the abyss of death, there is but one plank that will hold: the Lord Jesus Christ!"—Watchword and Truth.

THE FATHER'S LOVE

In one of Dr. J. Wilbur Chapman's meetings a man rose to give the following remarkable testimony: "I got off at the Pennsylvania depot one day as a tramp, and for a year I begged on the streets for a living. One day I touched a man on the shoulder and said, 'Mister, please give me a dime.' As soon as I saw his face I recognized my old father. 'Father, don't you know me?' I asked. Throwing his arms around me, he cried, 'I have found you, I have found you; all I have is yours.' Men, think of it, that I, a tramp, stood begging my father for ten cents, when for eighteen years he had been looking for me, to give all he was worth."

Such is the love of the heavenly Father for His sinning children.—Sunday School Chronicle.



THE SUPREME PROVIDER

Some years ago I was invited to a home for dinner. The host asked me to say grace. After the blessing was asked and our thanks expressed for the gifts of God spread before us, he said rather bluntly: "Really now, I don't see much point to that; for I provided this meal myself." For reply I asked: "Have you ever stopped to think that if seed-time and harvest should fail once on the whole earth, half of the people would be dead before another harvest? And has it occurred to you that if seed-time and harvest should fail two years in succession over the entire planet, every one living would be dead before another harvest? Evidently astonished, he admitted that he had never thought of such a possibility. Then I suggested that he was very much mistaken in saying that he had furnished the meal set before us. *God had given him his own life and his power to get gain. God had put life into grain and animal which we were using for food, which he could never do.*—Howard Agnew Johnston, in *We Can Surely Believe*.



WHEN WE WOULD TUNE IN

A young man was attempting to tune in on his radio with a distant point. For some time he patiently worked the dials, turning them back and forth without success. Finally he gave up in discouragement. "The trouble in getting distant stations on the air is the interference," he explained as he rose from his chair. "Usually when you do get a distant point the message is so mutilated by static or by other stations cutting in that you can't enjoy it."

Do we not find here a possible explanation of many prayer failures? So often we feel the need of talking to God, of telling Him our thoughts and problems and seeking His counsel, only to find there are many difficulties that keep us from tuning in with Him. The calls of the world, the exactions of business, the thousand and one activities that press in upon us every day from the world round about us act as interference. Real prayer requires delicate adjustment of the heart. It must be in perfect accord with God's will and plan, and to accomplish this is not always easy.—Forward.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago.—Editors.

RE-INCARNATION

E. C. M., Chicago, Ill.

Question: What do you think of re-incarnation as taught by our Lord in Matthew 11:14?

Answer: We do not believe that the passage so teaches. John the Baptist was not a re-incarnation of Elijah but merely a type of that prophet in preparing the way for the coming of the Messiah. Elijah will yet come in person (Mal. 4:5,6).

THE WILL OF GOD

J. A. M., Clymer, N. Y.

Question: Is the will of God to be submitted to, or something to be worked out?

Answer: We should say both. Assuredly it is to be submitted to. Since His will for us is always the wisest and best, and comes from His loving heart, how foolish we would be not to gladly accept it? But in so far as God's will involves our being and our lives, we are to co-operate in working it out.

RADIO SERMONS

L. H., Winfield, Kan.

Question: Are the Sunday afternoon sermons of Dr. Fosdick and those given or sponsored by Dr. Cadman, orthodox or modernistic?

Answer: Since Drs. Fosdick and Cadman are modernistic preachers we can vouch for none of their sermons as orthodox, however otherwise appealing they may be. But why listen to services and preaching of this sort, when more intellectually satisfying and spiritually helpful programs are being broadcast by men and institutions whose orthodoxy cannot be questioned? For example, why not tune in on W-M-B-I, Chicago, or listen to the sermons by the pastor of the Tenth Presbyterian Church in Philadelphia, broadcast over one of the chain stations.

DEEDS OF ISRAEL

S. H., Detroit, Mich.

Questions: (1) Why did the Israelites kill the people of a city after capturing it, when God said, "Thou shalt not kill"? (2) Was it God's purpose that Israel should proclaim the true God to other nations? (3) Will the heathen who have not heard the gospel go to hell?

Answers: (1) The command not to kill was for the purpose of forbidding murder, but in thus putting the inhabitants to death the Israelites were acting as executors of justice in obedience to another command (Deut. 20:16-18). (2) No express command to this end was given, yet there seems to have been some sense of the obligation (Ps. 67:1, 2). (3) Will be judged according to the light given unto them (Rom. 2:14, 15).

BOOKS OF THE MACCABEES

G. F. H., Waterlyiet, N. Y.

Question: Why were the books of the Maccabees removed from the Bible?

Answer: They were not removed from the Bible, because they never were a part of it. The Jews never considered them divinely inspired, but along with the other books of the Apocrypha they became bound up with the Septuagint Version. Neither has the Christian church at large regarded the Apocrypha as inspired. At the Council of Trent, about the middle of the sixteenth century, the Apocrypha was pronounced inspired by the Roman Catholic church and it is now a part of their Bible.

INHERITORS OF THE KINGDOM

M. H. B., Searcy, Ark.

Questions: (1) Do the people saved in the judgment of Matthew 25:31-46 inherit the millennial kingdom? (2) Since they have eternal life (v. 46), what kind of bodies will they have? (3) Does "that world" (Luke 22:35) refer to the millennial age? (4) Where do the nations come from over which Christ reigns during the millennium?

Answers: (1) Such is our understanding of the passage. (2) This judgment may possibly have a double reference and look forward to the final judgment (as in 2 Pet. 3:8-13), or else verse 46 may simply refer to the ultimate lot of the saved and the lost who are judged in the premillennial judgment. (3) This verse does not refer to the millennium but to heaven, whether the saved are taken in the first resurrection, or the "out" resurrection. (4) They are the nations left after the devastating judgments which occur at the end of the present age.

RESISTING THE POWERS

F. W. C., Wilton, S. Dak.

Question: Did the American colonies sin in resisting the king of England? (Rom. 13:1-7). What about the "divine right of kings"?

Answer: Human government is a part of God's plan. Those in authority are His representatives, appointed to deal out justice. As such we are to honor them and be in subjection to them. But our primary responsibility is to God, whose kingdom is over all. Therefore whenever the earthly king or governor requires of us what is contrary to God's will or truth, we must choose to obey God rather than men, as was the case of the apostles Peter and John (Acts 5:29). The colonists were fighting for religious principles, for the right to worship God according to the Bible. When Martin Luther was asked to recant he replied: "I am bound by the Holy Scriptures, and my conscience is captive to the Word of God."

KINGDOM DISTINCTIONS

C. E. T., Zanesville, O.

Questions: Your article upon "The Truth Concerning the Kingdom of God," in the February number, has raised some questions: (1) How can two classes of people get into the kingdom of heaven, and but one class into the Church? (2) Is it possible to know which class one is in? (3) Is it possible to be deceived in this matter? (4) Is entering the Church such a conscious experience as entering the kingdom?

Answers: (1) That there are these two classes in the kingdom of heaven is proved by Matthew 13:38. But the Church, or body of Christ, is composed only of those who have been born from above by the Holy Spirit. (2) Yes; we not only may, but should know (John 3:36; 5:24; Rom. 8:14, 16; 1 John 5:10-13). (3) It is indeed possible. Many rely merely upon membership in some local church, or upon baptism, or upon their association with true Christians, but have not been born again. (4) If you mean the true Church, and if by "kingdom" you mean the spiritual kingdom, the experience is identical.



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A TWOFOLD BENEDICTION

H. N., Jefferson, Wis.

Question: Please explain Revelation 20:6, especially the "second death."

Answer: The first resurrection is the resurrection of the righteous, of those who shall come out from among the dead. They shall be blessed and holy for they shall not experience the "second death," which is the lake of fire (v. 14 and 21:8). This second death is spiritual, not physical, and is unending. They who have part in the first resurrection shall "never die" (John 11:26; 10:27, 28). The second part of the blessing is that of serving as priests during the millennium. (See also 1:6; 5:10).

ARCHAEOLOGY AND PHILOSOPHY

J. L., Denver, Colo.

Questions: (1) Were there great civilizations in Egypt, Assyria, and China prior to the time of Noah and Abraham? Where can I obtain information? (2) Were Greek philosophy and art helpful or harmful to the church?

Answers: (1) Yes, as to Egypt and Assyria, but civilization in China has not been authentically traced back of the time of Abraham (about 2000 B. C.). Books upon archaeology will give you the desired information. (2) Art and philosophy attained their highest development in Greece, but Christian art and philosophy are so superior to these pagan productions that we do not see how the church could have been benefited by the latter. Christian art is chaste, while Christian philosophy is based upon divine revelation.

DESOLATING JUDGMENTS

N. M. W., Plains, Mont.

Question: To what place in history would you assign Jeremiah 4:23-31? Will the earth again become "without form and void"?

Answer: The first verse recalls to our minds Genesis 1:1, 2, but the following verses show that the prophet has the future in mind. His own land (v. 27) in particular will be a scene of chaos and darkness, earthquake and war (not without form and void as in Genesis) from which there is no escape from the presence of the Lord, when He comes in fierce anger to judge the world.

THE BIBLE AND LIFE

W. W. D., New York City.

Question: Is not some doubt expressed in the first part of John 5:39?

Answer: The rendering of the Revised Version probably is more accurate: "Ye search the scriptures because ye think that in them ye have eternal life." In a very true sense the Scriptures contain the way of life, but the Jews were using them as an end, rather than as a means. Jesus had previously said to them, referring to the Father, "Ye have not his word abiding in you; for he whom ye sent, him ye believe not" (v. 38). Although the Scriptures "testify of me," eternal life is not obtained simply by searching the Scriptures as some Jews supposed, but is bestowed by Christ Himself (vv. 40, 24, 26).

CHRIST'S BRETHREN

M. D., Indianola, Ia.

Questions: (1) Who are Christ's "brethren" mentioned in Matthew 25:40? (2) How can a nation depart into everlasting fire?

Answers: (1) Two interpretations are given: (a) They who are related to Him spiritually, or they who do His will (Matt. 12:49-50). (b) The elect Jews who are true to Him during the closing days of the present age—when they shall suffer persecution. The Gentile nations will be judged according to their treatment of the Jews. (2) Nations, as such, must be judged in this life, but the individuals who are comprised in the nations continue their rewards or punishments into the next life (v. 46). The word for nations (v. 32) is in the neuter gender, but "them" is masculine, showing that people are to be dealt with individually as well as corporately.

PRAYING IN PUBLIC

C. D. K., Milwaukee, Wis.

Question: I believe in prayer and try to live the prayer life, but although now president of our woman's missionary society I find it almost impossible to express myself in public. The words just won't come out and I really make a mess of it. Can you help me?

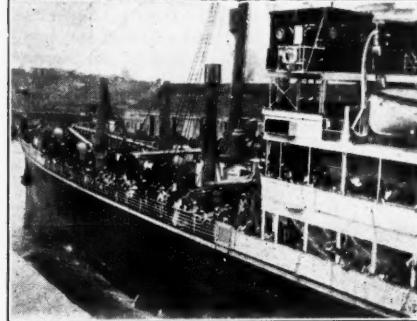
Answer: First of all do not give up the attempt. Do not shift the responsibility by calling upon somebody else. Keep on praying. Remember that you are praying to God, not to those around you. You say you have received answers to prayers. Then seek God in respect to this matter until He gives you freedom. If necessary write out your prayers in whole or in part, until you grow accustomed to the new experience.

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April 14

Hezekiah Leads His People Back to God

2 Chronicles 30:1-27

Golden Text:—The Lord your God is gracious and merciful.—2 Chronicles 30:9.

I. Hezekiah Proclaims a Passover (vv. 1-12).

The way for a sinning and divided people to get back to God and be united, is around the crucified Lord. The Passover was a memorial of the nation's deliverance through the shedding of the blood of the sacrificial lamb.

1. The Invitation was Representative of the Nation (v. 2).

The king took counsel with the princes and the congregation to show that the proclamation was the expression of the nation's desire.

2. The Time was Unusual (vv. 2-4).

There was not sufficient time to sanctify the people, nor to gather them together at the regular time, so they resolved instead of postponing it for a year to hold it on the fourteenth day of the second month. This liberty had been granted before in an exigency (Num. 9:6-13). This flexibility with reference to the holding of the Passover shows that God's ordinances were made for man and not man for the ordinances.

3. The Scope of the Invitation (vv. 5-9).

It included all of both nations who would come to keep the Passover to the Lord God of Israel. "Israel" is now used to include both kingdoms. The effort was to win back the nation which had seceded. The posts who were sent with the message were authorized to supplement the proclamation with urgent exhortation to join as a united nation. This urgent invitation was tactfully put as follows:

(1) It touched ancestral memories—"Turn again unto the Lord God of Abraham, Isaac and Israel" (v. 6).

Both kingdoms had a common ancestry.

(2) Recent bitter experience—"Be not like your fathers and brethren, who trespassed against the Lord God, and were given up to desolation, as ye see" (v. 7).

This was a delicate subject, but their ruin was so marked that such truth could be pressed.

(3) Yearning for captive kinsfolk—"Your brethren and children shall find compassion before their captors" (v. 9).

(4) The instinct of self-preservation—"So that they shall come again into this land" (v. 9).

(5) The forgiving mercy of God (v. 9). God will not turn any sincere seeker away from Him. "Him that cometh unto me I will in no wise cast out" (John 6:37).

4. Israel's Reception of the Invitation (vv. 10-12).

This invitation in Israel met a mingled reception.

(1) Some mocked.

The urgent and sincere invitation only excited opposition and ridicule.

(2) Some with humble hearts came to Jerusalem.

This is ever the case. The gospel is a savor of life unto life and death unto death. In Judah, God gave them one heart to accept the summons to unite in the Lord around the great Passover.

II. The Passover Kept (vv. 13-27).

1. Altars Removed (vv. 13, 14).

In the time of Ahaz (28:24), these heathen altars were erected in Jerusalem. Before there could be worship of the true God all these traces of idolatry must be removed. This act of the people was voluntary, and shows that a right spirit actuated them.

2. The Passover Killed (v. 15).

The zeal of the people was shown in going forward with the service, though the priests were not ready for their task.

3. The Priests and Levites Ashamed (vv. 15-20).

The zeal of the people put to shame the priests and Levites. They were stimulated to perform their duties according to the law of God as given by Moses. They even took charge of the killing of the Passover, since many of the officers were not sanctified so as to render this service for themselves. Though unprepared ceremonially, yet they took part in the most sacred service and were accepted as worshipers through the intercession of Hezekiah. God accepted the purpose of heart rather than the letter of the law. The Lord healed, that is, forgave the people.

4. The Praise of Glad Hearts (vv. 21, 22).

They continued seven days with gladness:

(1) The Levites and priests sang God's praise daily on loud instruments (v. 21).

(2) Hezekiah spoke comforting words to the Levites (v. 22).

He commanded them and their teaching of the knowledge of God.

(3) They made confession of their sins to God (v. 22).

5. The Passover Prolonged Seven Days (vv. 23-27).

The king's object in prolonging the feast was to make as lasting an impression as possible, so as to result in the thorough conversion of their souls to God. The rejoicing was taken part in by even the strangers that came out of Israel. This shows that their purpose in prolonging the feast was realized. Not since the days of Solomon was there such an occasion. The feast closed with prayer to God for all the people. Prayer was heard in heaven.

April 21 Comfort for God's People Isaiah 40:1-11

Golden Text:—As one whom his mother comforteth, so will I comfort you.—Isaiah 66:13.

I. God's Message of Comfort (vv. 1, 2).

1. It was Addressed to Isaiah, the Prophet, and His Successors in Office (v. 1).

He, as God's spokesman, was to make known to the people the very heart of God. The people were in great need of comfort. They were in a strange land, in captivity because of their sins. In spite of their apostasy from God—the breaking of their covenant with Him, His favor was about to return. The repetition of the word "comfort" was for the purpose no doubt of giving double assurance, showing the reality of God's grace and love.

2. The Mutual Relation of God and His People (v. 1).

This is expressed in the phrases "my people" and "your God." The believer belongs to God, and God belongs to Him. How blessed it is to be thus related to Him. Observe, this was said concerning a people who had sinned and backslidden. God's love is constant and His grace never failing. This is the ground of the believer's assurance of eternal salvation.

3. Pardon Received (v. 2).

In spite of their gross iniquity, their pardon was declared. The receiving of double at the Lord's hands does not mean that there had been undue infliction of punishment, but that the divine pardon exceeded the guilt. "Where sin abounded, grace did much more abound" (Rom. 5:20). The period of the captivity was at an end. Their distress was over. Their blessing was not through their own merit, but was to be realized through the sin offering of Jehovah.

II. The Preparation Required (vv. 3-5).

In order that the salvation which was to be theirs through the vicarious offering of Jehovah be realized, it was necessary that certain preparation should be made. Observe

1. The Voice in the Wilderness (v. 3).

This voice was that of John the Baptist and actually was heard at the time of the coming of Jesus Christ (Matt. 3:1-3).

2. Prepare Ye the Way of the Lord (v. 3).

It was the custom on state occasions for someone to go before the king or ruler and to actually make preparation for his coming. This preparation consisted in the actual depression of the hills, the elevation of the valleys, and the straightening out of the crooked places, so that the monarch could with ease and facility move on. In its moral bearing, the meaning is that the preparation for the coming of the Lord into the hearts and lives of the people consists of the subjugation of pride and selfish ambition and the straightening out of the crooked and perverse things of this life.

3. The Glory of the Lord Revealed (v. 5).

When there is the proper preparation of the heart, the Lord will enter, and His glory will be revealed in the life. It primarily refers to the manifestation of the divine glory in the person of the Messiah. When His glory is thus revealed the nations of the world will see it and come and acknowledge Him.

III. The Frailty of Man in Contrast

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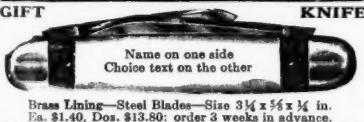
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with God's Word (vv. 6-8).

"All flesh is as grass and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand forever." Just as the blast of the hot wind scorches the grass and destroys the crops, so everything loved and prized by the natural man will wither and die under the blast of God's judgment, but His Word stands forever. The Word of God abides from age to age with perennial freshness. God's promise of ultimate victory should steady us because no matter through what stress and strain we may be called upon to pass, when the Lord comes, there will be ultimate victory. No force or combination of circumstances can thwart the purpose of God.

IV. The Lord God Coming to Zion (vv. 9-11).

1. Behold Your God (v. 9).

When He comes to Zion there will be no need of fear. This blessed truth can be proclaimed aloud to the cities of Judah.

2. The Lord God Will Come with a Strong Hand (v. 10).

The hope of the world is in the coming of Jesus Christ in power and great glory to establish His blessed rule over the earth. Righteousness and peace can only come with the messianic rule.

3. He Shall Feed His Flock as a Shepherd (v. 11).

Just as the shepherd finds the lambs, feeds and cares for them, so will the Good Shepherd search out and provide for His own.

April 28

The Suffering Servant of Jehovah Isaiah 52:13-53:12

Golden Text:—With his stripes we are healed.—Isaiah 53:5.

This prophecy is the grand center of the Old Testament. The bond servant of Jehovah with great wisdom gloriously executes the divine purpose at the cost of great suffering.

I. The Servant's Triumph (52:13-15).

By the servant here is meant the coming Messiah (42:1). Servants or slaves were frequently charged with important work. The performance of their tasks called for great wisdom and frequently was accomplished with great suffering. Observe

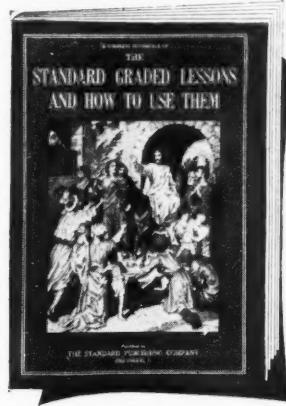
1. His Wisdom (v. 13).

"He will deal prudently," for His name is "Counsellor" (9:6). He was filled with the spirit of wisdom and understanding (11:2). The redemption of the world was such a tremendous task as to require great wisdom. Who has ever shown wisdom equal to that displayed by Jesus Christ?

2. He Shall Be Exalted (v. 13).

He was to be extolled and magnified because He was the "Mighty God" (9:6), even Immanuel. Because of Christ's devotion to His task of redemption, God has highly exalted Him and given Him a name which is above every name (Phil. 2:9). To Him every knee shall bow and every tongue confess His Lordship.

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3. The Appearance of the Servant (v. 14).

Because of His "marred visage," the Jews who looked for outward signs of royalty and worldly splendor, were not attracted to Him. Jesus endured such sorrow, torture and beatings, as did no other man (Matt. 26:67, 68). The very perfection of His humanity accentuated His humiliation.

4. The Issue of His Ministry (v. 15).

"He shall sprinkle many nations." This reveals Him as the great High Priest sprinkling the nations with His blood, cleansing them from their sins. Just as the people were astonished with the silence of Jesus in the midst of His shameful treatment, so shall the kings and the great men of the earth be dumb with silence when the Suffering Servant shall be exalted. The word "sprinkle" is sometimes translated "startle." Truly the nations of the earth shall be startled when they see the once humble suffering One coming in power and glory to reign.

II. The Servant Despised and Rejected (53:1-3).

1. The Unbelief of the Jews (v. 1).

(1) They disbelieved the words of the prophets. The prophets had foretold His coming.

(2) They did not recognize the hand of the Lord in the miracles and wonders which He wrought.

2. The Origin of the Servant (v. 2).

He sprang out of the stump of Judaism. The sad condition of the people at that time is expressed by "dry corn." There was nothing extraordinary in His personal appearance to attract them. He came among His own and they comprehended Him not. Regal splendor was entirely absent.

3. A Man of Sorrows (v. 3).

He was despised and rejected by the rulers. They turned their faces from Him in contempt. As the sin-bearer, He suffered untold sorrows. The primary cause of His acquaintance with grief was their contemptuous rejection of Him.

III. The Vicarious Suffering of the Servant (53:4-6).

1. His Griefs and Sorrows were Ours (v. 4).

Though innocent, He was loaded down with disease and pain,—not His, but ours. This awful suffering was looked upon by the world as occasioned by sin—"We did esteem him stricken,

smitten of God, and afflicted."

2. He was Beaten for Us (v. 5).

That which was our due was meted out upon Him. Observe the words, wounded, bruised, despised, stripes—how awful they picture His treatment, and yet how the pronoun "our" shows that His suffering was vicarious. The full meaning of the atonement is wrapped up in these words.

3. The Reason (v. 6).

All humanity, Jews and Gentiles, had gone astray. God laid upon Him the iniquity of us all. The word "laid" literally means "cause to strike upon," showing that the divine wrath was poured out upon Him. He was literally made to be sin for us (2 Cor. 5:21).

IV. The Death of the Servant (53:7-9).

1. The Strange Silence (v. 7).

He opened not His mouth. He went as a lamb to the slaughter. How unlike the behaviour of men who when wrongfully condemned make a great ado. "He answered them never a word, insomuch that the governor marvelled greatly" (Matt. 27:14).

2. Unconcern of Contemporaries (v. 8).

Though dying instead of the wicked people, they were unconcerned about it. They failed to discern the fact that He suffered in their stead.

3. Buried with the Wicked and the Rich (v. 9).

This was fulfilled in the crucifixion between two thieves and burial in Joseph's tomb.

V. The Servant's Ultimate Victory (vv. 10-12).

1. His Sufferings Expressed the Divine Will (v. 10).

The Lord Himself laid this burden upon Him. Christ was delivered according to the determinate counsel and foreknowledge of God. God took delight in His sufferings because through them His law was vindicated and through them redemption was accomplished. God so loved the world that He gave His only begotten Son (John 3:16).

2. A Spiritual Progeny Resulted from His Death (v. 10).

Christ declared, "Except a corn of wheat fall in the ground and die, it abideth alone." The fundamental law of the universe which is life out of death, found supreme expression in His death on the cross.

3. Through Death Shall Come to Realization His Fondest Hope (v. 11).

He shall see the travail of his soul and shall be satisfied.

4. The Divine Reward (v. 12).

The divine Conqueror shall share the spoils of victory which by a strong arm were secured. Though He took the place of the sinner, it was for the purpose of bearing the sins of many and making intercession for the transgressor.

May 5

What Hilkiah Found in the Temple 2 Chronicles 34:14-33

Golden Text:—Thy word is a lamp unto my feet and a light unto my path.—Psalms 119:105.

About one hundred years elapsed between the reformation under Hezekiah and that of Josiah. Some time during this period the book of God's law had been lost. Two wicked kings had reigned in this interval. The Lord had given Hezekiah much wealth. His son Manasseh, coming into possession of his father's property and being ungodly, would naturally neglect the Bible—if not purposely try to put it from sight. Those who do not obey the law of God are usually interested in putting it out of sight. It was incumbent upon the king to have the law at his command and to faithfully read it. Some today are neglecting the Bible through the deceitfulness of riches, infatuation of pleasure, and alas, frequently through the pride of scholarship. Some are openly opposing it. A country's highest well-being can only be attained when ruler and people not only read the Bible, but order their life and conduct by its teaching.

I. The Book of the Law Found (vv. 14-17).

1. The Occasion (v. 14).

It was while restoring the Temple during Josiah's reformation that the law was discovered. No doubt in clearing out the dark corners to make repairs and to find a place to store the subscriptions made by the people, many things which had been lost were found, among which was the law. In all probability this was the original law given by the hand of Moses. This is clearly implied in the statement, "book of the law of the Lord given by Moses."

2. The Book Delivered to the King (vv. 15-17).

Upon making a report to the king of the work, the king was informed of the finding of the book of the Lord by Hilkiah and the book delivered to him.

II. The Effect of the Reading of the Law (vv. 18-28).

Shaphan, the scribe, read the law before the king.

1. The King Rent His Clothes (v. 19).

As the law was read before him, he was led to realize the awful extent of the nation's departure from God. He knew that sin merited punishment. The function of the law is to reveal sin. The man who honestly hears the demands of God's law will fall upon his knees before God and cry for mercy. The rending of the royal robes indicated that the king was penitent and sorrowful.

2. The King Sent a Deputation to Make Inquiry of the Lord (vv. 20, 21).

The king included himself in the guilt

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before God. "Go inquire for me and for them that are left . . . for great is the wrath of the Lord that is poured out upon us." His sense of sin was so keen that he sent to inquire of the Lord as to whether there was any means of diverting the divine judgments. Instinctively, the human heart turns from God's threatening judgments to a means of escape. The soul that sorrows for sin inquires for a way of escape. The law prepares for the gospel. The law is our schoolmaster to bring us to Christ. The soul under condemnation cries out, "What must I do to be saved?"

3. The Message of Huldah, the Prophetess (vv. 22-28).

(1) Confirmation of what the law said (vv. 22-25).

She said that all the curses written in the law must fall, for the sins had been so flagrant that God's wrath could not be restrained. Destruction was hanging over Jerusalem and it was too late to avert it. It was not too late, however, to repent to obtain mercy from God, but the outward consequences of sin must be realized. Fulfilment of this is found on every hand today. The murderer must hang. His soul, however, may go directly to heaven provided he has accepted Jesus Christ.

(2) Acceptance of Josiah's Repentance (vv. 26-28).

Because of his tenderness of heart and deep penitence, the Lord said he should be gathered to his grave in peace and should not see all the evil to be brought on Jerusalem and its people. What Huldah said was true, even though Josiah died in battle (35:23-25). When God accepts a man and forgives him, his death is a peaceful one, even though it may be on the battle field. God's presence is with him, therefore he will go straight from the battle field to the heavenly home.

III. The Law Obeyed (vv. 29-33).

1. The King Read the Law (vv. 29, 30).

He gathered together the inhabitants of Jerusalem, including the priests, Levites and elders, and read unto them the law.

2. The King Made a Covenant before the Lord to Keep His Commandments and Testimonies (vv. 31, 32).

In this covenant he pledged himself to do three things.

(1) To walk before the Lord (v. 31).

This meant that he would get personally right with God. It is highly important that a ruler first be in the right relationship to God.

(2) To keep God's commandments, testimonies and statutes with all his heart and his soul (v. 31).

To read the law is not enough. Its holy requirements must be obeyed.

(3) To perform the words of the covenant which were written in the book (v. 31).

This was done sincerely with all his heart and soul. He caused all that were present to stand to it.

3. The King Took Away the Abominations out of All the Countries Which Pertained to Israel (v. 33).

All the days of the king they departed not from following after the Lord, the God of their fathers.

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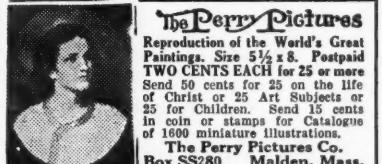
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3. Rest (Luke 8:35).
4. Teaching (Luke 10:39).
5. Comfort (John 11:32).
6. Worship (Matt. 28:9).
7. Intercession (Mark 7:25).

—Mrs. Stephen Menzies.

OUR GLORIOUS SALVATION

John 5:24

1. The Divine Author of Salvation. "I," "My," "Me," "Him that sent me."
2. The Certain Conditions of Salvation. "Heareth," "believeth."
3. The Present Possession of Salvation. "Hath."
4. The Future Exemption of Salvation. "Shall not come into judgment" (R. V.).
5. The Simple Description of Salvation. "Is passed from death unto life."—Ezra S. Gerig.

JESUS AS AN EXPOSITOR

He expounded unto them in all the scriptures the things concerning himself.—Luke 24:27.

The two disciples on the road had a most profitable journey.

1. **The best of tutors** was their companion and teacher. Till Jesus is made unto us wisdom, we shall never be wise unto salvation. Let us court His company.

2. **The best of books** He used as His class book. The surest road to wisdom is meditation upon the Word of God—not speculation, reasoning or reading human books.

3. They considered **the best of subjects** for Jesus expounded the things concerning Himself.

Oh, for grace to study the Bible with Jesus as both our teacher and our lesson! —C. H. Spurgeon.

PHYSICIAN AND PATIENT

Mark 1:40-45

I. The Contact

PATIENT

1. Pleading.
"And there came a leper to him beseeching him."
2. Humbling.
". . . and kneeling down to him."
3. Believing.
"If thou wilt, thou canst make me clean."

II. The Conclusion

1. Cleansed.
"Immediately . . . he was cleansed."
2. Instructed.
"Show thyself to the priest and offer for thy cleansing as Moses commanded."
3. Preaches.
". . . began to publish it much and to blaze abroad the matter."

CHRIST THE DOOR

John 10:9

I. God's Provision for Man Explained.

1. Salvation and sonship, "shall be saved" (John 1:12; Rom. 8:14, 15).
2. Security and service, "shall go in and out."
 - a. In to worship.
 - b. Out to work.
3. Sustenance and satisfaction, "and find pasture."

II. God's Invitation to Man Extended, "if any man enter in" (2 Pet. 3:9; John 3:16).

III. God's Condition upon Man Imposed, "by me"; not a door, but the door (Acts 4:12; John 14:6).

Penalty for attempting to enter any other way, certain death (John 10:1; Rom. 6:23). "Enter in by me."—I. I. McC.

A QUEST FOR LIGHT

Open thou mine eyes, that I may behold wondrous things out of thy law.—Psalm 119:18.

I. Human Inability to Perceive Light.

Because of

1. Depravity of man (Ps. 14:1-3).
2. Unwillingness of man to believe (John 3:18).
3. Wrong approach of man to God (Isa. 55:7, 8).
4. Blinded by the god of this world (2 Cor. 4:3, 4).

II. Request for Light. "Open thou mine eyes."

1. Realization of human limitations (Mark 10:51).
2. Manifestation of a humble spirit (Ps. 107:9-14).

III. The Results of Revealed Light. "Behold wondrous things out of thy law."

1. God's interest in man (2 Pet. 3:9).
2. God's love for man (John 3:16).
3. God's gift to man (John 4:10).—A. Garland Rotenberry.

PHYSICIAN

1. Sympathizing.
"And Jesus moved with compassion."
2. Touching.
". . . put forth his hand and touched him."
3. Cleansing.
". . . and saith unto him, I will, be thou clean."

IV. It is Fulfilled in

1. The Forgiveness of Sins (Luke 1:74-79). Imparting holiness and righteousness (Luke 1:75).

2. Baptism of the Spirit (Luke 24:49; Acts 1:4-8; Gal. 3:14).

3. Rapture—Coming of Christ and His Kingdom (Heb. 10:33-37).

V. It is Universal in Scope.

1. All families (Gen. 12:3).
2. All nations (Gen. 22:18; Gal. 3:8).
3. All flesh (Joel 2:28; Acts 2:17).

VI. It is Received through

"The seed . . . to whom the promise was made" (Gal. 3:19), "which is Christ" (Gal. 3:16).

It may be summed up in John 3:16.—Wm. Burton McCafferty.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

A GLORIOUS TRUTH

Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.—Isaiah 26:3.

1. The Precious God. "Thou."
2. A Priceless Possession. "Perfect peace."

3. A Present Liberty. "Whose mind is stayed on thee."

4. A Powerful Faith. "Because he trusteth in thee."—Wm. H. Schweinfurth.

"WAITING ON THE LORD"

Isaiah 40:31

Introduction: "Wait," from an ancient Hebrew root meaning to "bind together," perhaps by twisting or twining about as the vine about the tree; hence to tarry, to expect, to look patiently for, to wait upon. Used eleven times in the Bible, ten times of "waiting on the Lord."

I. What It Implies.

1. Belief in the Personality of God.
2. Confidence in the Purpose of God.
3. Faith in the Power of God.
4. Patience with the Processes of God.

II. What Are Its Results?

1. New Energy for Service.
"Shall renew their strength."
2. New Altitudes for Living.
"Shall mount up with wings."
3. New Eagerness for the Race.
"Shall run, and not be weary."
4. New Endurance for the Day.
"Shall walk, and not faint."

—S. Edward Long.

THE BLESSING OF ABRAHAM

Genesis 12:2, 3; Galatians 3:14

- I. It is the Gospel (Gal. 3:8).
- II. It is of Faith Apart from Works (Gal. 3:5-7. See Gen. 15:1-6, cf. Rom. 3:22-28).

III. It is the Fulfilment of

1. The Covenant (Gen. 17:2-11; Luke 1:72).
2. The Oath (Gen. 22:15-18; Luke 1:73. Cf. Ps. 105:9; Heb. 6:13-18).
3. The Promise (Luke 24:49; Acts 1:4; Gal. 3:17, 18. See also Heb. 6:13-18).

IV. It is Fulfilled in

1. The Forgiveness of Sins (Luke 1:74-79). Imparting holiness and righteousness (Luke 1:75).
2. Baptism of the Spirit (Luke 24:49; Acts 1:4-8; Gal. 3:14).
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"NOT ASHAMED"

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"God is not ashamed to be called their God" (Heb. 11:16; John 20:17).

"Let my heart be sound in thy statutes, that I be not ashamed" (Ps. 119:80; also vv. 6, 116).

"They shall not be ashamed that wait for me" (Isa. 49:23; Prov. 8:34; 1 Thess. 1:9, 10).

"A workman that needeth not to be ashamed" (2 Tim. 2:15; 1 Cor. 15:58).

"Not to be ashamed before him at his coming" (1 John 2:28; Matt. 25:21).

A TABLE OF DIVINE MEASURES

"According to his own . . . grace" (2 Tim. 1:9).

"According as he hath chosen us" (Eph. 1:4).

"According to his purpose" (Rom. 8:28).

"According to thy mercy remember" (Ps. 25:7).

"According to thy kindness . . . quicken" (Ps. 119:159).

"According to the scriptures" (1 Cor. 15:3).

"According to promise . . . heirs" (Gal. 3:29).

"According to his mercy he saved us" (Titus 3:5).

"According to his mighty power . . . raised" (Eph. 1:19).

"According to thy word . . . strengthen" (Ps. 119:28).

"According to the will of God . . . gave himself" (Gal. 1:4).

"According to his riches in glory . . . supplied" (Phil. 4:19).—William Luff.

FUNERAL ADDRESS

Suggestion for Remarks at Funeral of
a Christian Believer

Rejoicing in hope; patient in tribulation;
continuing instant in prayer.—Romans 12:12.

I. Rejoicing in Hope.

1. Bible has much to say about hope. Proverbs: "The righteous hath hope in his death" (14:32). Jeremiah: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (17:7).

2. Paul speaks of the hope of salvation. Many hope for salvation, but hope must have foundation. Give verse of song poem: "None Other Name." Testimony to the faith of deceased.

II. Patient in Tribulation.

1. Suffering bound to come. "Man is born to trouble as the sparks fly upward" (Job 5:7). Bodily ills. Outward foes. Grief of loved ones and friends.

2. Patient in tribulation (read James 5:10, 11). Testimony to the patience of the deceased sufferer. Poem: "The Refiner's Fire."

III. Instant in Prayer.

1. Prayer because of suffering.
2. Prayer in spite of suffering.
3. Prayer for others. Salvation of unsaved children, etc.

Poem: "Tell Mother I'll Be There!"—W. C. Garberson.

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SERMON-GROWING

Preaching is not stringing words together, remarks *The Herald of Holiness*. It is questionable whether anyone has ever made a success of preaching to whom public speaking came easy by nature. Nothing seems to be of value except it be purchased by hard labor and much suffering. The prophet was required "to eat the book," and while at first it seemed as sweet as honey, yet afterward it became as bitter as wormwood. The truths that God uses to bless others, are those which He has by bitter experiences wrought in our own hearts and lives. The following clipping is from the last message of Dr. Joseph Parker, of London, one of the great preachers of modern times. His instruction and advice will be profitable to young preachers.

He says, "There is only one thing that I dread more than self-important learning, and that is self-important ignorance. I dread the minister to whom preaching is easy. I hate, with religious and even holy hatred, the sermons that are shaken out of the coat sleeve on a Saturday night. We do not want such men in the ministry of the gospel. Preaching should be a shedding of blood. Preaching is not a trick in plans, in cunning outlines, in shapely sculpture.

"Preaching is not sermon-building, it is sermon-growing; it is the eloquence of a redeemed and grateful soul; it is the glow and radiance of a wise exposition confirmed by a holy and satisfying experience. Never regard the gospel as 'simple' in the sense of being shallow; rather be overcome and prostrated as by 'a light above the brightness of the sun,' a baptism of glory at the Damascus gate of the pulpit.

"Never preach in haste. Study much, not to make the sermon obscure, but to make it as clear as crystal, and when you have done your very best, always remember that you have not yet penetrated to 'the secret place of the tabernacles of the most High,' and that far beyond all star routes and orbits immeasurable, and all shadows 'dark with excess of light,' there is a mystic path infinitely brighter than the Milky Way, which the vulture's eye of the sublimest power and genius hath not seen."

THREE DOORS

1. An open door that no man can shut (Rev. 3:8).
2. A closed door that every man can open (Rev. 3:20).
3. A closed door that no man can open (Luke 13:25). —E. P. Hammond King.

HOME WITHOUT A BIBLE

What is home without a Bible?
'Tis a place where day is night,
Starless night, for o'er life's pathway
Heaven can shed no kindly light.

What is home without a Bible?
'Tis a place where daily bread
For the body is provided,
But the soul is never fed.

What is home without a Bible?
'Tis a vessel on the sea;
Compass lost and rudder broken,
Drifting, drifting, aimlessly.

What is home without a Bible?
Listen! Ponder while I speak:
'Tis a home with Bibles in it
But not opened once a week!

Monday comes and goes, and Tuesday,
Wednesday, Thursday, Friday, too;
Saturday, and even Sunday!
Book untouched the whole week through!

—C. D. Meigee.

SOME THINGS PRAYER CAN DO

No prayerless life can either be comfortable or great. No man is equal to the crises of life who does not pray. Prayer puts our life into God's hands to be shaped and guided and protected. Prayer puts God with His infinite attributes into connection with us that we may use them in our heaven-assigned tasks.

Christ could not live His human life without prayer; and no one can tell the outcome of power attributable to those nights. The perfection of His human life came out of them. Prayer brought Him the baptism of the Holy Ghost. Prayer brought Him His transfiguration upon the mount. Prayer carried Him through Gethsemane. Of Gethsemane it is written: "Being in an agony, he prayed; and an angel came and strengthened him." Christ knew the power of prayer, and so when He found His disciples troubled in heart He told them to pray, and He set before them in farewell address the power of prayer.—David Gregg.

SOME "DON'TS" FOR CHURCH GOERS

Don't visit; worship.
Don't hurry away. Speak and be spoken to.

Don't dodge the preacher; show yourself friendly.

Don't dodge the collection-plate. Contribute what you are able.

Don't stop in the end of the pew. Move over.

Don't stare blankly while others sing, read, and pray. Join in.

Don't wait for an introduction. Introduce yourself.

Don't criticize. Remember to think of your own frailties.

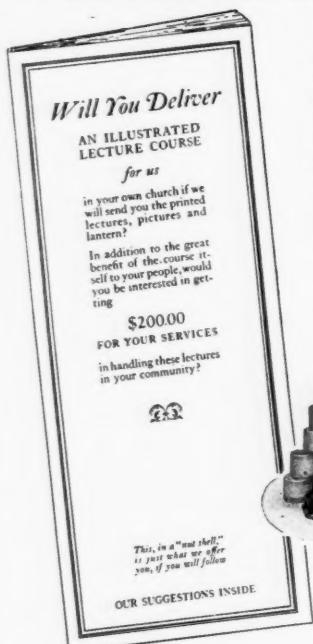
Don't monopolize your hymn-book. Be neighborly.

Don't stay away from church because of company; bring them with you.

Don't stay away from church because the church is not perfect. How lonesome you would feel in a perfect church!—The Scots Observer.

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Dr. and Mrs. H. P. Dunlop report a fine work of grace in a meeting at Pierpont, O. The last of February was spent in the Foster Memorial Presbyterian Church in Youngstown, O., in which hundreds of young people took active part.

Mr. and Mrs. L. James Kindig, singing evangelists, led in a very successful three weeks meeting in Jacksonville, Ill., during February. Eighty-one confessions and many consecrations resulted. The pastor did the preaching. Following the Jacksonville campaign the Kindigs went to Taylorville and Mattoon, Ill.

Dan Shannon just closed a six weeks series of meetings at Truman, Minn. There were sixteen definitely saved and baptized and many Christians revived and reclaimed for the Lord. Mr. Shannon preaches the old time gospel of repentance and faith in the Lord Jesus Christ. Rev. C. E. Bulander, pastor of the church says, "It seems good to fellowship again with a true follower of Christ and preacher of the gospel in these days of apostasy."

The Newell Brothers Evangelistic Party, of McKeesport, Pa., just closed a gracious revival in the First Evangelical Church, Johnstown, Pa. God poured out His Spirit upon the campaign regardless of the flu epidemic. They will shortly be in another campaign at the Waterman Avenue Church, Detroit, Mich. They ask that we join them in prayer for a great soul-saving campaign.

Rev. Arthur W. Littrell, of the Baptist church at Wyanet, Ill., recently conducted meetings in the First Baptist Church of Chrisman, Ill. Prof. Forest Heilman, of Greensburg, Ind., assisted during the last week. The churches of the city united in a great evangelistic effort, and each received a blessing. Twenty-three young people united with the First Baptist Church.

Dr. J. J. Wicker, of Richmond, Va., has been supplying the First Baptist Church at Charlottesville for several months. Dr. Henry Alford Porter became pastor of this church March 1. Dr. Wicker held a meeting in March with the First Baptist Church, Savannah, Ga., Dr. John E. White, pastor. The Independent Reformed Presbyterian Church united in this campaign. Dr. Wicker is in charge of the annual Christian cruise and will sail June 18 for the Holy Land, Mediterranean and Europe.

The Hutchens-Farrar Evangelistic Party closed a meeting in the city hall of Chillicothe, Ill., March 6 with good success. On March 10 they began a union campaign at Cambridge, Wis. This field was thoroughly prepared for a city-wide campaign and the organization plans which the party sent ahead were carried out to the letter. During the first days Mr. Hutchens said, "We are hoping great things for the town and expect to hear of many conversions to Christ."



Mr. John Imrie

John Imrie, evangelistic singer of Springfield, Mo., who with his wife as pianist assisted in special meetings with the Tabernacle Baptist Church, St. Louis, Mo., during March. The Lord used them in bringing a great blessing to the church in inspirational song service and young peoples work.

Dr. H. A. Smoot just closed a series of evangelistic meetings in the First Baptist Church, Mentone, Ind. A large number accepted Christ, and several others came into church membership upon re-confession of their faith. Dr. Smoot preached twice daily, and the church was wonderfully revived. The effects of this meeting will continue to be felt and results be realized for a long time. God is always fulfilling His promises when His Word is faithfully preached: "My word shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it" (Isa. 55:11).

Harry W. Vom Bruch writes, "A splendid spirit of expectancy prevailed at the opening meeting of a three weeks campaign in the Grace Methodist Church, Akron, O. Walter MacDonald, the converted comedian, is in charge of the music, and Mrs. Walter Taylor of the Pacific Garden Mission, Chicago, is at the piano. Our last campaign in the Swedish Mission church, Des Moines, Ia., was one of gratifying results in that souls were saved and many Christian folks took higher ground in definite decisions for the Lord. Two young men from here will enter Moody Bible Institute during the summer term. March 10 I begin in the Scoville Memorial Church, Detroit, Mich. The Varsity Quartette of Los Angeles, Calif., sang for our Iowa meeting, and the marimba duo was used of the Lord in a special way."

The McKinley Trio are in their fourth campaign, of two weeks each, at the Southwestern Presbyterian Church, Philadelphia, Pa. In the last seven weeks they have seen 366 people take a definite stand for their Lord in these services. In addition to the music and working with the young

people, they give the invitation after the pastor preaches. This is a new venture for them in the evangelistic work, but God is wonderfully blessing it. Mr. McKinley says, "In my last campaign I saw a man converted and join the church that had not been in church for fifteen years previous to this campaign. Last Sunday a man told me that he had not been in church for five years. One Sunday morning service recently started at 9:45 and lasted three hours. Although the pastor did not preach, there were seventy-one who took their stand for the Lord. At a single service last Sunday there were eighty-five conversions."

E. G. Crabill, evangelist, and Frank Graziai, director of music and young people's work, conducted revival meeting in the Conklin Avenue Baptist Church in Binghamton, N. Y., during the last part of January and the first of February. God blessed the Word in a marvelous way, and a large number were converted and many brought into a closer walk with God. Several young people dedicated their lives to definite service. Following the meeting

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Herbert W. Bieber, Albert Hughes, Jack Mitchell, W. L. Pettengill, E. J. Pace, Evangelist James McKendrick, Isaac Page, Geo. A. Mackenzie, P. W. Philpott, T. B. Ballantyne, Missionaries from many fields, and others.

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in the Conklin Avenue Baptist Church, Mr. Crabill and Mr. Graziadei conducted meetings in the Park Avenue Baptist Church, where the Lord richly blessed in the salvation of souls. On March 10 they began union tabernacle meetings in Toms River, N. J.

The Charles E. Neighbour Evangelistic Party closed a seven week tabernacle campaign in Coatesville, Pa., on February 15. The Lord greatly blessed and hundreds of souls were won to Christ. J. Raymond Hemminger, of Philadelphia, was the director of music and was assisted by Edward Holt, of Chicago, at the piano. Miss Nora Killian, of Carlisle, Pa., was director of the women's work. The Neighbour Party went to Punxsutawney, Pa., for the last half of February and the entire month of March. They will be in Peterboro, Ont., in April.

J. H. Leonard, of the Crossley-Leonard Party, writes, "We are seeing a splendid season of turning to God and spiritual awakening in Sydney Mines, Nova Scotia, at this writing. In Glace Bay we held meetings in the United church. From there we went to Florence, where we held a three week campaign. On March 10 we begin services in Hantsport, and we are praying that the Lord will continue to use us for the salvation of souls and the extension of His kingdom in this needy land."

EXTENSION DEPARTMENT NOTES

Rev. J. E. Conant has been conducting a series of three evangelistic campaigns in the city of Seattle, Wash. He is now in the Tabernacle Baptist Church where he expects to conclude about the middle of April to begin a Bible conference in Buffalo, N. Y., under the auspices of the Alumni Association of the Institute, for eight days.

Early in April Rev. Lee W. Ames will conduct a Bible conference in the Christian church of Madrid, Ia., following which he will appear with Dr. Conant on the program of the Buffalo Alumni Bible Conference, April 21-28.

Rev. James F. Harrison will be the speaker in an eight day Bible conference in Clarence, N. Y., in the First Presbyterian Church, of which Rev. Chas. Riley is pastor. The dates of this conference are April 10-27. Following this engagement Mr. Harrison will be in a young people's "Win One Campaign" in the First Baptist Church of Grand Ledge, Mich., of which Rev. Carl A. Smith is pastor, closing there Easter Sunday.

Rev. S. E. Long, D.D., was engaged in a Bible conference in the First Presbyterian Church of Bradford, Pa., from March 17 to 29, of which Rev. F. Dean Miller, D.D., is pastor, and Miss Gertrude Krumm, church secretary. Dr. Long will be on the program of the Sandusky Ministerial Institute and Bible Conference, North Baltimore, O., April 16-17.

Following a three weeks evangelistic engagement in the Main Street Baptist Church of Aurora, Ill., of which Rev. J. R. Humphries is pastor, Rev. W. W. Shannon will begin on Easter Sunday, evangelistic meetings in the Glen Leaven Presbyterian Church of Nashville, Tenn., Rev. W. C.

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Alexander, pastor. On April 21, he will open a union evangelistic campaign in Deerfield, N. J., where the services will be held in the Presbyterian church, whose pastor is Rev. Howard A. Clarke.

On March 3, Rev. Harry McCormick Lintz closed a two weeks series of evangelistic services at the Galilee Baptist Church of Chicago, of which Rev. A. O. Odegard is pastor. Seventy-five took a definite stand for Christ during these meetings, of whom thirty-eight were professed conversions.

Rev. Henry Ostrom, D.D., from February 24 to March 5, was engaged in Bible conference lectures on the Harrisburg circuit, including Harrisburg, Allentown, Lebanon and Reading, Pa. From March 17-24 he conducted a conference in the Central Covenant Presbyterian Church of Williamsport, Pa. From this engagement he went to Duluth, Minn., where he was one of the speakers on the program of the Institute Bible conference held in the First Presbyterian Church of that city, March 17-31. From April 21-28, Dr. Ostrom will conduct a Bible conference in the Swedish Free Church of Rockford, Ill., where Rev. Elmer Johnson is pastor.

The Moody Bible Institute held a Metropolitan Bible Conference in the city of Duluth, Minn., March 17-31, in the First Presbyterian Church. The speakers on this program were Dr. James M. Gray, Dr. P. W. Philpott, pastor of the Moody Memorial Church of Chicago, and Dr. Henry Ostrom, Bible teacher of the Extension staff.

Rev. Wm. P. White, D.D., who has been seriously ill in Pomona, Calif., is now improving. He had planned to start East about April 1, by automobile, holding Bible conferences en route as openings might occur and reach Pittsburgh, Pa., by May 28 to attend the General Assembly of the United Presbyterian church, to which he is a delegate. Following the Assembly he will remain in the East for conference work during June, July and August.

Rev. Wm. F. Sharpe, evangelist, served as a substitute for one of the field staff workers in conducting a ministry of Bible teaching and evangelism for six days at the Evangelical church at Barrington, Ill. The pastor, Rev. J. W. Davis, reported most satisfactory results both from the speaking of Mr. Sharpe and from the excellent children's meetings conducted by Mrs. Sharpe.

FUTURE ENGAGEMENTS

The Singing Brooks—Mar. 18-31, Harlan, Ia.; April 2-21, Canistota, S. Dak.; April 22-May 5, Arlington, S. Dak.

Copeland-Preston—April 7-28, Menomonie, Wis., Dixon, Illinois, Bible Conference, July 14-21. L. James Kindig—Mar. 11-31, Mattoon, Ill.; April 1-21, Lorain, O.

L. M. Maness—Mar. 24-31, Waynesville, N. C.; April 7-28, Kannapolis, N. C.; May 5-26, Conway, N. C.

W. Plunkett Martin—Mar. 24-April 7, Jacksonville, Fla.; April 14-24, Opp, Ala.; May 12-June 2, West Point, Va.; June 9-30, Grottoes, Va.; July 7-17, Ripley, Miss.; August 11-Sept. 1, Franklin, Va.; Sept. 8-22, Rocky Mount, N. C.; Sept. 29-Oct. 13, Beaufort, N. C.; Oct. 20-Nov. 10, Richmond, Va.

Homer Stanley Morgan—March, Saratoga Springs, N. Y.

Richard Nyburg—March 10-24, New Marshfield, O.; March 31-April 14, Battle Creek, Mich.

Sara C. Palmer—Mar. 10-31, Hallstead, Pa.

W. E. Pietsch—March-April, Pittsburgh, Pa.; Chicago, Ill.; Racine Wis., Omaha, Neb., Denver, Colo.; May-June, Los Angeles, Calif.; August-Dundee, Scotland, September, Belfast, Ireland; October-November, England and Wales.

Milton S. Rees—Mar. 17, Brookville, Pa.;

April 21, Little Valley, N. Y. Gipsey Smith, Jr.—Mar. 24-Apr. 7, Monroe, La.; Apr. 14-28, Lupelo, Miss.; May 6-26, Jackson, Miss.; June 2-23, Shelbyville, Tenn.

Billy Sunday Party—February-March, Corpus Christi, Tex.; April-May, Sterling, Colo. Myron E. Taylor Party—March, Grand Rapids, Mich.; April, Detroit, Mich.; May, Wichita, Kan. C. R. L. Vawter and Party—January, 1929-June 1930, Australia.

The Vinaroffs—Mar. 11-30, New Cumberland, Pa.; April 1-14, Baltimore, Md.; April 15-28, Ashland, O.; April 29-May 12, Biglerville, Pa.; May 14-27, Lancaster, Pa.

Vom Bruch Evangelistic Party—March, Detroit, Mich.

E. L. Wolslagel—Mar. 31-April 14, Memphis, Tenn.; April 21-May 5, Orangeburg, S. C.; May 15-30, Spartanburg, S. C.; June 2-16, Charlottesville, Va.

NEGRO CULTURE

The public does not generally know that Harry T. Burleigh, Samuel Coleridge-Taylor, R. Nathaniel Dett and other Negroes have produced art compositions widely used, often by those who do not know the race of the composers. While Negro writers cannot yet be said to have produced a literature, substantial contributions to poetry and prose have been made by such writers as Paul Lawrence Dunbar, James Weldon Johnson, William Stanley Braithwaite and Countee Cullen. Recent developments in the production of fine arts by Henry O. Tanner, Laura Wheeler Waring, Meta Warrick Fuller, May Howard Jackson and others point the way to high achievement in the fields of painting and sculpture. The fact that a piece of sculpture was exhibited in the Corcoran Art Gallery, Washington, D. C., and favorably received but removed upon the discovery that the artist was of colored blood, is a significant comment on the barriers and handicaps of color.—Federal Council Release.

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389 pages. $7\frac{1}{2} \times 5$ inches. Macmillan Company, New York. \$2.50. H. E. S.

The Story of Aeneas, translated by Henry S. Salt.

Today when study of science is crowding out the classics from many a school, a new access to Virgil's *Aeneid*, which stands unequalled among Latin writings and comparable to only Milton among ours, is most desirable. This rendering into English verse with a meter not so used before, is happily done and should win new admirers for this unsurpassed poetical romance.

319 pages. $7\frac{1}{2} \times 5$ inches. Macmillan Company, New York. \$3.50. H. E. S.

A Taoist Pearl, by A. P. Quenten.

The life story of a saintly Chinese pastor wondrously used of God after years of heart-breaking search for light amid the lifeless teachings of Taoism. It has special value as an exposition of this least understood religion of the Far East. After tracing its philosophic mazes with Father Siao, the author-missionary gives as appendix a succinct account of Taoism's history, successive exponents and principal literature. Many will be surprised to learn its most active present-day form is Spiritualism. Chapter headings are accompanied by elaborate designs with every detail explained to show its Chinese significance.

160 pages. $7\frac{1}{4} \times 4\frac{1}{4}$ inches. Macmillan Company, New York. \$1.75. H. E. S.

Hand-Gathered Fruit, by Edward Last.

The author of this very instructive and most useful book on Personal Work has produced an attractive effort not only to inspire but to instruct the one seeking this information.

He has succeeded in a great measure in carrying out his desires to teach by writing a book on the subject without any evidence of artificiality or mechanics. The general outline is not necessarily new, but there is a freshness and an earnestness about it which leaves with the reader an unusual appetite to do the thing which is the normal desire of every true Christian in fellowship with his Saviour, namely, to be active in winning souls for Him.

128 pages. $7\frac{1}{2} \times 5$ inches. Marshall Brothers, Ltd., London and Edinburgh. \$1.10. W. T. J.

Complete Sayings of Jesus, compiled by Arthur Hines.

The Authorized Version of Christ's own words have been assembled and arranged in sequence to enable the reader to secure in complete form that portion of the Gospels devoted to His utterances. However, enough of the context is retained to fully associate the time, place and occasion of every spoken word, so that it is more a harmony of the Gospels than a series of addresses. It is not the purpose of the author to divert devoted readers from the text, but the compendium has been set forth especially with the hope that "the casual reader after enjoying these pages, may venture the greater enjoyment: the attentive perusal of all the Gospels and all the Epistles."

279 pages. $5\frac{1}{2} \times 3$ inches. D. H. Pierpont and Company, Williamsburg, Mass. Leather, India paper. C. H. B.

Special Day Program Book.

This collection of poems, dialogues, readings and songs will be appreciated by those who are called upon to prepare appropriate programs for Easter, Mother's Day, Children's Day, Rally Day, Christmas and other special occasions. The greater part of this material is new, never having previously appeared in book form. It covers all the Sunday-school grades from the Beginners to the Young People's department.

96 pages. $7\frac{1}{2} \times 5\frac{1}{4}$ inches. Gospel Trumpet Company, Anderson, Ind. 40 cents. C. H. B.

Quaker Adventures, by Edward Thomas.

This book sets forth in stirring narrative twenty-three distinct "adventures in international understanding" and is issued for the American Friends Service Committee. The chapters, by various writers who are devoted to the Friends' conviction of refusing to bear arms, abound in high and venturesome service during times of war and peace. Whatever one's personal conviction regarding war and the bearing of arms, unbounded admiration must be felt for the heroic principals in the various situations described. Mr. Thomas has served effectively as editor of these chapters that were first gathered for broadcasting over Radio Station WGL, of New York City.

221 pages. $8\frac{1}{4} \times 5\frac{1}{4}$ inches. Fleming H. Revell Company, New York and Chicago. \$2.00. W. M. R.

Themes for Vital Preaching, by Rev. Carl Betz and Rev. Paul Krutzky.

This work, compiled and edited by the above named authors, is a book of references and suggestions for the gospel ministry. These lessons follow the regular plan of the church year and are designed to furnish the preacher with adequate material from week to week. The authors' aim is two-fold: first, to supply suitable lessons, and second, to furnish outlines from these lessons. A number of sermon sketches are given for each Sunday thus admitting of ample and wise selection. There are one hundred outlines and five hundred texts and themes. These are to be used only as suggestions to further study and to stimulate the mind. However, the same caution relative to similar work, applies here, since we ought to exercise discretion as to the extent use is made of them, lest our own original thinking be neglected and impaired.

245 pages. $7\frac{1}{2} \times 5$ inches. Doubleday, Doran and Company, New York. \$2.00. J. A. V. G.

Victim and Victor, by John Rathbone Oliver, M.D.

Readers of the earlier book entitled *Fear* by this famous psychoanalyst, will open this story with both high expectations and misgivings. With ingenious and fascinating literary skill, study of physician and clergymen co-operating to heal those sick in body and soul is here presented. The work of and for the latter predominates, accompanied by a severe arraignment of certain ecclesiastical orders and machinery which their adherents will do well to study and remedy, so far as possible. The doctor meanwhile lends a helping or blundering hand, perceiving the good accomplished but either misinterpreting or failing to explain the underlying causes. Human personality plays its part, yet we wait in vain to learn the basic truths of God which change the hearts of men. Here, as in *Fear*, the learned author reveals apparently a lack of study and experience of what the Bible teaches. Secondary matters receive primary place, hence we are not surprised to find proposals for church union which calmly ignore the demands of doctrine.

445 pages. $7\frac{1}{2} \times 5$ inches. Macmillan Company, New York. \$2.50. H. E. S.

The Jewish Passover, by Philip Sidensky.

The author is a converted Jew, who briefly traces his life experiences beginning with the religious persecutions of his people in Russia until his conversion in a hospital in Philadelphia. In this pamphlet he also includes a short sketch of the Jewish Passover.

28 pages. $7\frac{1}{4} \times 5\frac{1}{4}$ inches. The author, Box 1207, Los Angeles, Calif. 25 cents. C. H. B.

Lessons in Daniel, by William M. Smith.

This is not the first book that the superintendent of the *Union Biblical Seminary* has given to us, but we judge it is perhaps the most interesting. The title is modest, for these lessons are not detached but are intimately interwoven with an excellent interpretation of the book of Daniel. While this volume will prove profitable to all who read it, we particularly recommend it for the general reader, for the one who wishes to understand Daniel but who is not interested in the technical or theological problems.

208 pages. $7\frac{1}{2} \times 5$ inches. The Gospel Minister, Westfield, Ind. \$1.00. G. S.

A Guide to Biblical Hebrew, by Philip P. Steinbuck.

Mr. Steinbuck is a Hebrew Christian. He taught the Hebrew language for many years in a synagogue school on the east coast, until his views came more and more into conflict with the teaching of the synagogue, when he was forced to resign.

In this book he embodies the results of research and experience of many years of teaching. Its plan is somewhat different from the method of study one is accustomed to in most other grammars. It contains twenty-five lessons which can either be studied with the help of a teacher or be taken by correspondence. We gladly recommend this Hebrew guide, and trust that it may become the guide and gateway for many into the beauty and richness of the language in which God deigned to reveal Himself to men.

129 pages. $10\frac{1}{4} \times 7$ inches. Author, Albany, N. Y. \$5.00. S. B.

African Jungle, by A. M. Anderson, A.B.

Unlike some jungle books, this production was born right out of the jungle where the author lived for seventeen years. It follows the devious track of the native mind in a truly revealing record of his hopes and fears. Some of the customs and practices which emerge in the reading are strangely enigmatic to us, but full of meaning and power to him. The book, too, sketches the encroachment of Western civilization, and shows something of the economic grip upon him of its industrializing processes. This factor of change no less than that of the inspiring influence of the Christian gospel, is rapidly transforming his old communal life and superstitions into something higher and better.

192 pages. $7\frac{1}{2} \times 5$ inches. Gospel Trumpet Company, Anderson, Ind. \$1.00. J. R. R.

Across the World of Islam, by Samuel M. Zwemer.

Here is the volume for which students of Mohammedan missions have been waiting. No man but Dr. Zwemer could have produced it. Into this broad survey of the whole Moslem world has been brought the ripe experience, wide vision and statesmanlike observations of one who for nearly a generation has been the outstanding figure in this sphere of missionary activity.

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Building the Intermediate Department, by Mary Virginia Lee.

The Intermediate department of the Sunday-school is the most difficult if not the most important, and therefore in a study of this age group by one who is fitted from years of experience to understand it, will be much appreciated. The author is the secretary of the Intermediate department of the Southern Baptist Convention and speaks from first hand knowledge upon this subject. The fact that she believes the Bible should be taught "not solely for the sake of imparting biblical knowledge but that through the teaching of the Word of God the lost may be won and the saved edified," should make its appeal to all who believe that the Intermediate department is the great evangelistic field of the Sunday-school. This book is intended as a text in teacher training classes.

183 pages. 7½x4¾ inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. C. H. B.

Where Polar Ice Begins, by S. P. Gapp, Ph.D., D.D.

One reason why the Moravian church has been so long recognized and honored as a great missionary denomination is because it has been faithful in providing missionary instruction for its children and young people. This volume is intended for a text in mission study classes, and deals primarily with the Moravian mission in Alaska. Written in a pleasing and popular style and accompanied by many illustrations, it will make its appeal to old and young alike. Not only does it treat of the thirty-one Moravian missionary stations which constitute the only Protestant work in the Kuskokwim district of Alaska, but it also provides much valuable information concerning the history and development of this vast territory of the United States and the interesting customs and religion of the Eskimos. A study manual for class or private use together with review questions conclude the text.

126 pages. 7x4¾ inches. Comenius Press, Bethlehem, Pa. 50 cents. C. H. B.

BOOKS RECEIVED

Macmillan Company, New York.

"The Origins of the World War," by Sidney B. Fay. Cloth, 2 volumes, 568 and 590 pages, \$9.00 per set.
"Under Turquoise Skies," by Will H. Robinson. Cloth, 554 pages, \$5.00.
"Back Trailers from the Middle Border," by Hamlin Garland. Cloth, 389 pages, \$2.50.
"The Story of Aeneas," translated into English verse by H. S. Salt. Cloth, 319 pages, \$3.50.

Fleming H. Revell Company, Chicago and New York.

"A Boys and Girls Life of Christ," by J. Patterson-Smyth, B.D., LL.D., Litt.D., D.C.L. Cloth, 286 pages, \$2.50.
"After His Passion," by J. C. Massee, D.D. Cloth, 128 pages, \$1.50.
"Revival Sermons," by William B. Riley, D.D. Cloth, 190 pages, \$1.50.
"Children of the Light in India," by Mrs. Arthur Parker. Cloth, 192 pages, \$2.00.

Augustana Book Concern, Rock Island, Ill.
"Life in His Name," by Samuel Miller, B.D., D.D. Cloth, 248 pages, \$1.00.
"The Danger of Modernism to Our Church," by M. J. Stolee, D.D., Paper, 16 pages, 10 cents.
"After Its Kind," by Byron C. Nelson, Ph.M. Cloth, 159 pages, \$1.50.

John C. Winston Company, Philadelphia.
"Towering Figures Among the Prophets," by Rev. L. O. Lineberger. Cloth, 190 pages, \$1.50.

Standard Publishing Company, Cincinnati.
"A Junior Hymnal with Song Stories and Worship Programs," compiled by J. E. Sturgis and W. S. Martin and Lillie A. Faris. Cloth, 192 pages, 50 cents; manila 30 cents.

Thomas Y. Crowell Company, New York.
"Protestantism in the United States," by Archer B. Bass. Cloth, 364 pages, \$3.00.

The Century Company, New York.
"The Use of the Old Testament in Current Curricula," by Robert Seneca Smith, Ph.D. Cloth, 337 pages, \$2.25.

Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

"Faith Lambert," by Maud C. Jackson. Cloth, 159 pages, \$1.25.

April, 1929

Bible Institute Colportage Association, Chicago.

"Sin and Its Punishment," by J. Oliver Buswell, Jr. Paper, 63 pages, 40 cents.

National Publishing Company, Philadelphia.
"Poster Making for the Amateur," by Anne Woodrow Van Devanter. Stiff cover, 53 pages.

McNeill Publishing Society, 1014 Oakdale Ave., Chicago.

"Duncan McNeill's Hymn Book." Paper, 58 songs, \$1.00.
"Ethics of the Gospel," by Duncan McNeill. Paper, 35 pages, 10 cents.

FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds from February 1 to February 28, 1929, inclusive:

Africa Book Fund: 6 shipments to Africa; 197 Colportage Library books, 100 Gospels, 146 Evangel Booklets, 25 Pocket Treasuries, 200 tracts.

Army and Navy Book Fund: 3 shipments to 2 states; 31 Colportage Library books, 25 Evangel Booklets, 400 Pocket Treasuries.

Fire Station Book Fund: 12 shipments to 1 state; 60 Colportage Library books, 96 Evangel Booklets, 24 Pocket Treasuries.

Free Tract Fund: 12 shipments to 11 states, 1 shipment to Canal Zone, 2 shipments to 1 foreign country: 100 Gospels of John, 5,321 tracts.

General Mission Fields Book Fund: 9 shipments to Philippines Islands, 6 shipments to 6 foreign countries: 691 Colportage Library books, 663 Evangel Booklets, 703 Pocket Treasuries, 590 tracts.

Hospital Book Fund: 223 shipments to 41 states, 1 shipment to Alaska, 12 shipments to Canada; 13,173 Colportage Library books, 237 Emphasized Gospels, 13,476 Evangel Booklets, 19,048 Pocket Treasuries, 26,044 tracts, 100 Testaments.

India Book Fund: 7 shipments to India: 566 Colportage Library books, 170 Evangel Booklets, 160 tracts.

Latin-America Book Fund: 4 shipments to 4 states, 1 shipment to Porto Rico, 7 shipments to 6 foreign countries: 177 Colportage Library books, 938 Evangel Booklets, 2,127 tracts.

Lodging House Book Fund: 2 shipments to 1 state; 148 Colportage Library books, 130 Evangel Booklets, 735 tracts.

Lumber Camp Book Fund: 4 shipments to 4 states, 2 shipments to Canada: 153 Colportage Library books, 330 Evangel Booklets, 125 Pocket Treasuries, 1,800 tracts.

Mountain Book Fund: 317 shipments to 10 states: 4,111 Colportage Library books, 556 Emphasized Gospels, (531 given as rewards to children in the southern mountains for Scripture memorizing), 4,530 Evangel Booklets, 6,455 Pocket Treasuries, 1,346 tracts, 154 Testaments (also given as prizes to school children).

Pioneer Book Fund: 125 shipments to 13 states, 1 shipment to Canada, 1 shipment to Newfoundland: 2,006 Colportage Library books, 69 Emphasized Gospels, (given to school children in pioneer districts of the west for Scripture memorizing), 2,077 Evangel Booklets, 1,849 Pocket Treasuries, 490 tracts, 4 Testaments (also prizes).

Prison Book Fund: 81 shipments to 31 states, 4 shipments to Canada: 3,797 Colportage Library books, 3,405 Evangel Booklets, 3,891 Pocket Treasuries, 5,000 tracts.

Seamen's Book Fund: 5 shipments to 4 states: 255 Colportage Library books, 636 Evangel Booklets, 685 Pocket Treasuries, 440 tracts, 75 Testaments.

The total amount of literature sent on the above Book Funds during February is as follows: 788 shipments to 43 states, 19 shipments to Canada, 1 shipment to Alaska, 1 shipment to Porto Rico, 9 shipments to Philippine Islands, 1 shipment to Canal Zone, 1 shipment to Newfoundland, 28 shipments to 16 foreign countries: 25,365 Colportage Library books, 1,062 Emphasized Gospels, 26,622 Evangel Booklets, 33,205 Pocket Treasuries, 44,253 tracts, 333 Testaments.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from February 1 to 28, 1929, inclusive:

	Number of Contributions	Amount of Contributions
Africa	4	\$ 4.69
Army and Navy	3	11.00
General Missions	1	10.00
Hospital	562	2,389.73
India	2	3.00
Latin-America	184	1,311.19
Lumber Camp	140	561.00
Mountain	422	1,836.50
Pioneer	94	424.60
Prison	58	323.76
Seamen's	3	85.00
Free Tract	9	9.95

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Moody Bible Institute of Chicago

William M. Runyan

RECENT SPECIAL SPEAKERS

Rev. Arthur Tylee, missionary home on furlough from South America; Rev. W. H. Jordan, dean, Bible Institute, Omaha, Neb.; George Allen, general director, Bolivian Indian Mission; Rev. H. C. Caviness, pastor, Christian church, Portsmouth, Va.; Rev. L. Sale Harrison, Sydney, N. S. W., Australia; Ernest Buckler, One-by-One Working Band, Portsmouth, England; Henry De Vries, missionary, Philippine Islands; Rev. M. G. Papazian, pastor-at-large, American churches of Armenia; Dr. French E. Oliver, evangelist; Rev. J. A. Sutherland, Birmingham, Ala.; Miss Bessie Schram, missionary home on furlough from India; Miss Elinor Stafford Millar, W. A. Hillis, H. C. Blanchard, and J. J. Hobbins of the Extension staff.

FACULTY AND STAFF ENGAGEMENTS

Dr. P. B. Fitzwater, Feb. 10, morning service, First Presbyterian Church, Bowling Green, O.; Feb. 13, addressed Central Regional Ministerial Conference of the Church of the Brethren, held at the Bethany Bible School, Chicago; Feb. 24, morning, afternoon, and evening services, Berean Baptist Church, Grand Rapids, Mich.

Dr. H. Framer Smith, Feb. 13, evening service, Central Lutheran Church, Chicago, Ill.

Rev. Clarence H. Benson, Feb. 27, evening service, St. Paul's Community Church, Beverly Hills, Ill.

Rev. Harold L. Lundquist, Feb. 3, morning service, Ogden Park Swedish Mission Church, Chicago; Feb. 3, evening service, North Side Swedish Mission Church, Chicago; Feb. 10 and 24, Excelsior Bible Class, Summerdale Swedish Free Church, Chicago; Feb. 17, Sunday-school and morning service, Epworth Methodist Episcopal Church, St. Paul, Minn.; Feb. 17, evening service, Arlington Hills Methodist Episcopal Church, St. Paul, Minn.; Feb. 18, First Swedish Free Church, Minneapolis, Minn., under auspices of the Minneapolis Alumni Auxiliary; Feb. 23, conducted devotions at Volunteers' Rally of Chicago Christian Endeavor Union, Institute Auditorium.

Rev. W. Taylor Joyce, Feb. 3 and 17, morning services, Albany Park Presbyterian Church, Chicago; Feb. 10, Pacific Garden Mission, Chicago.

Rev. A. H. Leaman, Feb. 17-Mar. 3, series of evangelistic meetings in the Bethel Church, Mountain Lake, Minn.

Rev. J. Guy Jordan, Feb. 10, evening service, Central Methodist Episcopal Church, Blue Island, Ill.; Feb. 17, morning service, Lombard Gospel Hall, Lombard, Ill.; Feb. 24, morning service, First Baptist Church, Manlius, Ill.; Feb. 24, evening service, United Brethren church, Van Orin, Ill.

Rev. David A. Noble, Feb. 3, young people's meeting, Bethany Swedish Church,

Chicago; Feb. 7, Fundamentalists Young People's rally, held in the Marquette Road Baptist Church, Chicago; Feb. 10, Sunday-school class, Swedish Methodist Episcopal church, Chicago; Feb. 10, young people's meeting, Swedish-Finnish Mission church, Chicago; Feb. 17, young people's society, Edgewater Swedish Baptist Church, Chicago; Feb. 17, evening service, First Reformed Church of Englewood, Chicago; Feb. 24, addressed Sunday-school, Free Methodist church, Melrose Park, Ill.

Rev. Archibald R. Wright, Feb. 17, preached morning and evening at the Moody Memorial Church, Chicago.

APPOINTMENTS AND RESIGNATIONS



Rev. J. Guy Jordan

Rev. J. Guy Jordan has been made Assistant Director of Practical Work. This promotion is in recognition of the faithful service he has rendered since coming to the Institute one year ago. Mr. Jordan graduated from the Institute with the class of August '21,

and has been active in Christian work as a pastor and mission worker, and by training and experience is qualified for the important post to which he is called.

The Institute reluctantly accepted the resignation of Miss Phebe Jane Detweiler, resident nurse, as of February 2, 1929. Miss Detweiler came to us in January, 1924, and has rendered faithful and efficient service. She has gone to the home of her brother in Canada for needed rest.

Rev. S. R. Sheriff has resigned as an evangelist in the field under the Extension Department of the Institute in order that he may again enter upon the work of a pastorate. Mr. Sheriff is a member of the Presbytery of Denver where he had a successful pastorate. His work for the Institute was always commendable.

J. M. G.

A GOLDEN ANNIVERSARY

Rev. John H. Elliott, D.D., prominent for many years in the evangelistic field, and for a time a member of the Institute staff, writes from the Penney Farms, Fla., where he and Mrs. Elliott now reside:

"Mrs. Elliott and myself are in fairly good health and look forward to our fiftieth wedding anniversary, the third of April, 1929, with hope of continued good health."

FROM FAR-OFF CHINA

Bearing date of December 17, 1928, the following letter to Dr. Gray was posted in China, bringing the greetings of Institute

missionaries from that land, in anticipation of Founder's Week Conference.

Greetings from China Inland Mission Training Home, Yangchow, Kiangs, China:

"Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ" (2 Thess. 1:11, 12).

Yours in Him,

Ida E. Wilson '17

Beth E. Okey '23

Hazel Williamson '25

Mabel G. Kinney '26

Isobel S. Miller '26

Ella W. Dieken '27

Marion E. Cleveland '28

Jessie W. Jennings '28

Edith S. Dreyer '27

Ruth Nowack '27

STUDENTS OF OTHER DAYS

Ralph E. Martin '24, is doing street preaching and distributing tracts in his home town, Norwich, Conn.

William F. Klontz '28, Grundy Center, Ia., is active among the young people in his home church. His pastor writes of Mr. Klontz: "His friends of M. B. I. days will be glad to know that his persistence, courage, and enthusiasm in the work of Christ are still undaunted."

Solomon K. Shaboz '10, Kermanshah, Persia, is pastor of the Evangelical Christian church of the Assyrian refugees from Urumia.

Alden G. Biely '24, is in his fourth year as pastor of the Hebron United Brethren Church, Lebanon, Pa. The Lord has blessed his ministry in the salvation of many and the strengthening of Christians in the faith.

Morris Rosene '24, Sumner, Neb., reports joy in service for the Lord in the hill country surrounding Sumner. For the past year, when the weather permitted, he has held two meetings each Sunday afternoon, supplementing the regular work of the town church. Mr. Rosene writes: "I have greatly enjoyed the regular visits of the Moody MONTHLY and would not want to miss a single copy."

Ethel Paulson '24, Evening School, has returned from her work in Guatemala City, C. A., to be at the bedside of her mother who is very ill at her home in Louisville, Ky.

Robert Wright '28, Minna, Nigeria, West Africa, missionary printer with the Niger Press for the past year, writes that the plant has been removed from Minna to Jos, a distance of about a day's journey. The gospel message is printed in thirty-one languages. Mr. Wright asks prayer that God will meet the need of equipment, thus making it possible to send out larger supplies of the Word in many more languages at a minimum cost.

Lillie E. Kuebler '28, has recently been appointed to missionary service in Nicaragua, C. A., under the Central American Mission. She hopes the way will soon open for her to enter this field of labor.

L. P. Cassel '13, pastor of the First Baptist Church, Grundy Center, Ia., finds an increasing response to the gospel message in his teaching ministry. He is grateful for the knowledge of God and

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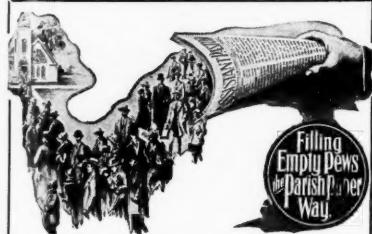
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His Word that he received at the Institute.

Joseph S. Flacks '13, celebrates his twenty years of life in Christ Jesus, since his conversion from Judaism, by sending out a radiant testimony from Hongkong, China. With praises to God he enlarges upon three things: God's saving grace; His sustaining grace; and His satisfying grace. The leadings of the Lord have been very clear and wonderful during these years of utter dependence upon the promise, "My God shall supply all your need."

Yrjo A. '20, and Mrs. Nummi (Ida Mahlberg '20), in sending the announcement of the birth of a son October last, write that their first son, Yrjo Kalevi Yrjonpoika, was born in China, October 31, 1925.

Rev. C. L. Herrick '99, Worcester, N. Y., writing recently to Dean Fitzwater said: "It will perhaps interest you to know that I have been in the ministry ever since leaving the Institute. We now live in our own home at Worcester, N. Y., where I was pastor of a Baptist church for ten years, but I still preach every Sunday at a church five miles out, going with my automobile. I want to say that the knowledge of the Bible that I gained at the Institute is worth everything. Now as I look out and discern the signs of the times I am not deceived, and my hope is in my Lord and Saviour, my coming King." Mrs. Herrick is reported as being in very poor health, but happy and comforted in the Lord.

The Watchman Examiner, of New York, announces the recent induction of Rev. John W. Bradbury '14, into the pastorate of the Wadsworth Avenue Baptist Church, Borough of Manhattan, N. Y. Dr. Bradbury entered upon the work of the new field January 6, having concluded a highly successful pastorate at the Bales Avenue Baptist Church, Kansas City, Mo.

Harry P. Wootan '20, is serving as musical and educational director for the Gaston Avenue Baptist Church, Dallas, Tex.

Fred C. H. '94, and Mrs. Dreyer (Gertrude Walter '96), their daughter Edith '27, and Ruth Nowack '27, have returned to China. Mr. and Mrs. Dreyer are working in Chefoo, North China, and the two girls are in a language school in Yangchow.

BORN

To Walter '28, and Mrs. Hill (Marguerite Westra '28), a son, James Emer, February 4, Grand Rapids, Mich.

To Yrjo A. '20, and Mrs. Nummi (Ida Mahlberg '20), a son, Lauri Juhani Yrjonpoika, October 9, Helsinki, Finland.

We must cooperate with God. If there is any sin in my heart that I am not willing to give up, then I need not pray. You may take a bottle, and cork it up tight, and put it under Niagara, and there will not a drop of that mighty volume of water get into the bottle. If there is any sin in my heart that I am not willing to give up I need not expect a blessing.—D. L. Moody.

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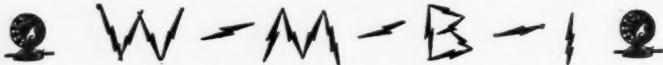
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CHANGE IN THE RADIO DEPARTMENT

Mr. H. Coleman Crowell has resigned as Director of the Radio Department, and the Executive Committee of the Board of Trustees has chosen as his successor Mr. Wendell P. Loveless, who from the beginning has served as Program Director and Chief Announcer.

Mr. Crowell's resignation will permit him to carry more responsibility as Assistant to the President, but he will also continue as Secretary of the Moody Bible Institute Radio Corporation. In the last-named office he will have the oversight of the radio plant at Addison, and maintain the contact between W-M-B-I and the Federal Radio Commission at Washington.

The Institute is indebted to Mr. Crowell's expert knowledge, unwearying diligence and contagious enthusiasm for the development and efficiency which our Radio Department has attained in so comparatively brief a period. He leaves it in good shape and we believe, in good hands, and with the prospect of its increasing value to the work of the Institute, the spiritual welfare of our radio constituency and the cause of our Lord Jesus Christ.

J. M. G.

THE KYB CLUB PARTY

On Saturday afternoon, February 23, about three hundred boys and girls, members of the KYB (Know Your Bible) Club, a radio organization of which Miss Edna Gray Johnson, Superintendent of Women of the Institute, is the directress, met in Massey Chapel at the Institute. The gathering was for the purpose of permitting the boys and girls to see the Institute, particularly the radio broadcasting studios, and also to meet Miss Johnson personally, and to afford an opportunity

for the members of the club from various parts of Illinois and other states, to meet one another. A most enjoyable afternoon was spent as the happy faces of the boys and girls in the picture on this page attest.



Discussion Group WMBI Broadcast Station. From left to right: Mr. Howard A. Hermanson, Mr. Arthur G. Anderson, Mr. William J. Moore, Mr. Albert E. Hosmer, Miss Edna Gray Johnson, Mr. Wendell P. Loveless

The program consisted of stories and songs, in which Mr. Harrison, of the Extension staff of the Institute, assisted very ably. Miss Johnson and Miss Redpath, assisted by some of the students of the Institute also talked to the boys upon matters of spiritual concern. No gathering of this kind is ever held at the Institute without emphasizing first the mes-

will be reached through this great ministry.



NARRATIVES FROM THE BIBLE

One of the features from W-M-B-I which has been received with a great deal of interest and appreciation, is that known as "Narratives from the Bible." The picture accompanying this article shows a group who took part in a series of these Bible narratives over the radio, during the past months. Reading from left to right around the table are: William J. Moore, Howard A. Hermanson, Arthur G. Anderson, Albert E. Hosmer, of the Music Faculty, Miss Edna Gray Johnson, Superintendent of Women of the Institute, and Wendell P. Loveless, Program Director and Chief Announcer.

During this series, many of the Bible narratives were read, using for the most part the text of the Scripture. The dialogue form of reading rendered the radio presentation very realistic, leaving a more lasting impression upon the listener's mind than the ordinary form of Bible reading. It is hoped that more of these narratives may be continued in the coming months.



During a recent Friday midnight hour, the W-M-B-I Ladies Quartet and the Announcers Trio, assisted by Carl Porritt, violinist, presented a musical reading of Mrs. Walton's book, *Christie's Old Organ*.

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K. Y. B. Club Members Moody Bible Institute Station WMBI Party in Massey Chapel

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We praise the Lord that in the large amount of mail received in response to this broadcast, there was a letter from Massachusetts, and another from Pennsylvania, each telling of a soul who had accepted Jesus Christ as a result of this program.



Among the large organizations which have taken part in our radio programs in recent weeks, were the Bethany Reformed Church Choir of Roseland, Chicago, and the Women's Glee Club and the Men's Glee Club of Wheaton College. The ministry of these particular organizations was rich in blessing.



There is very little further to report on the wave-length situation for W-M-B-I. The bill extending the life of the Federal Radio Commission to December 31, 1929, was passed on the last day of the present session of Congress. There is doubt as to whether the presidential nominee for the fourth zone, Commissioner C. M. Jansky, will be confirmed. It is reported that if Mr. Jansky is not confirmed he will not accept a recess appointment.

The appeal for W-M-B-I has not yet been set for a public hearing. We ask your continued prayers that W-M-B-I may be granted a new wave-length together with suitable evening hours for the broadcasting of the gospel.



ANNOUNCER'S DESK Wendell P. Loveless

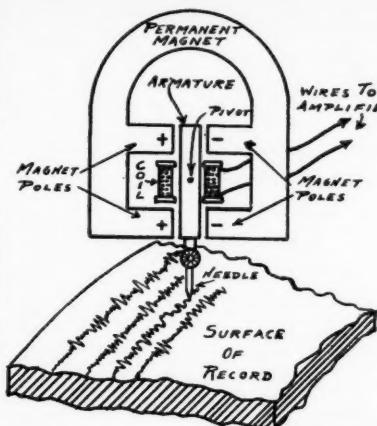
The Announcers Trio has filled several engagements in recent weeks, having visited the Berean Reformed Church, Muskegon, Mich.; the Third Christian Reformed Church, Holland, Mich.; the United Brethren church, Bradley, Ill.; the Faith Lutheran Church, the Moody Memorial Church, and the Woodlawn Baptist Church, Chicago; The Timothy Christian School, Cicerio, Ill.; the Elgin Gospel Tabernacle, Elgin, Ill.; and the First Baptist Church, Racine, Wis. The Trio has found much satisfaction in meeting so many radio listeners in these different places, and receiving personal assurance from them of the helpfulness of the radio programs.



THE OPERATOR'S PANEL L. H. Greer

ELECTRICAL REPRODUCTION OF PHONOGRAPH RECORDS

A few years ago the only method of reproducing speech and music from a phonograph record was by means of a light diaphragm fastened at its center to a small lever which in turn held the phonograph



needle. The vibrations of the needle moved the diaphragm back and forth and produced sound waves which were amplified in the horn of the phonograph. With the recent coming of radio broadcasting and high quality amplifiers, a new method of reproducing phonograph records has become available.

When phonograph records are electrically reproduced for broadcasting purposes it is known as "electrical reproduction." At the present time this method of furnishing broadcasting is quite popular, particularly in smaller broadcasting stations who cannot afford to pay the large cost of expensive orchestras and musical talent. Many of these small broadcasting stations render an entire program without the aid of any musicians or other studio talent at all. The presence of only one person is required. His duty is to change the needles and records and make an occasional announcement of the station call letters and the name of the selection being played. A recent general order of the Federal Radio Commission makes it necessary to announce the character of the reproduction. When broadcasting phonograph records it is usually referred to as electrical reproduction as explained above.

It may be interesting to explain the operating principle of the electrical pick-up unit and its action in transforming the mechanical vibrations of the phonograph needle into electrical pulsations. The diagram illustrates a section of an average pick-up device and shows an enlarged sketch of a phonograph record. Speech or music are engraved upon the surface of the record in the form of wavy lines. Under a microscope, these wavy lines would appear as shown in the drawing.

A complete pick-up unit consists of a magnetic device, filter, volume control, an arm to support the unit, and wire conductors for connecting the out-put of the unit to the amplifier and loud speaker. The unit proper consists of a strong permanent magnet having as a rule two negative and two positive poles. In the center of these magnetic poles is located an iron core called the "balanced armature." This armature is pivoted in the center and is free to move back and forth between the poles of the magnet. The armature is surrounded by a small coil of wire known as the pick-up winding, and the phonograph needle is attached to the one end of the balanced armature and the needle rides on the uneven surface of the record. The re-

volving surface travels past the point of the needle which follows these varying impressions on the record, and transmits the vibrations to the balanced armature. The armature rocks about in the strong magnetic field of the permanent magnet and causes the field flux to rise and fall proportionately. This produces a pulsating current in the pick-up winding. The pulsating voltage induced in this coil are frequencies corresponding exactly to the original sounds engraved on the record.

The two wires from the pick-up coil are connected to an audio amplifier and the amplifier out-put to the broadcasting station proper. During the playing of the record, the pick-up unit replaces the microphone. However, it is necessary to switch back to the studio microphone between selections for announcements. It is during these announcing periods that the needles and records are changed.

Another use of this pick-up device is found in the electrical phonographs now on the market. Even the old fashioned phonograph can be given a new lease of life by purchasing a simple and inexpensive pick-up device such as the one just described, and using it to replace the present tone arm on the phonograph. The wires from this unit are led to the audio amplifier of your present radio set which amplifies the feeble pulsations produced by the record and feeds them into the loud speaker. A special filter circuit supplied with the pick-up unit removes a large part of the scratching noise produced by the needle and a convenient volume control also supplied with the unit permits the volume to be regulated from a mere whisper to a deafening roar.



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